Disp. No 13

A TREATISE OF THE HONOR OF GODS HOVSE:

OR,

THE TRVE PATERNE Of the Church, shewed in the parts And pietie of it;

With a Discovery of the true Cause and Cure Of our present Contentions,

And an answer of such Objections as may Offend the weake.

CANT. 6.12.

Returne, returne, O, Shulamite, returne returne that we may behold thee; what shall you see in the Shulamite, but as the company of an Army.

LONDON,
Printed by T. C. for William Cooke, and are to be sold at his Shop neere Furnivalls Inne Gate in Holborne. 1637.

Perlegi hunc tractatum, cui titulus est (A Treatise of the honour of God Houle, &c.) *in quo nihil reperio sanæ doctrinæ aut bonis moribus contrarium, quo minus imprimatur.*

Ex Ædibus Lambeth.
Jun. 15. 1637.

IOHN OLIVER
Reveren. in Ch. Patri &
Dom. Dom. Ar. Cant.
Sacell. Dom.

TO

THE RIGHT WORSHIPFVLL

CLERE TALBOT, Dr. of Law, Comissary to the Reverend Father in God, the *L. Bishop* of *Norwich*, one of his MAIESTIES *Iustices of Peace.*

Worthy Sir,

I Am forced to set forth my selfe as well as my Sermon, and to satisfie some, I must tell them as well what I am, as what I have said. A short Sermon is often the occasion of much discourse, and many

like the *Athenians* delight in nothiug but to heare and tell newes, and ſome like the devill are not ſo idle, as ill occupied in ſlandering of others. The biting of mad dogges admits of medicine to helpe it, but there is no Phyſitian that knowes a remedy againſt a ſlander. All the comfort is, that, *Mala opinio benè parta delectat*, a mans owne conſcience may be his cordiall: *Vnus mihi pro populo erit*, one underſtanding man is better than a multitude, whoſe very wiſedome (as the Wiſeman ſaith) is to be deſpiſed, *Omnis honeſtæ rei malus judex eſt vulgus*, the common people are corrupt judges, *Eadem probamus, eadem reprehendimus, hic eſt exitus omnis judicij in quo lis ſecundum plures datur*, in number of voyces there is no certaintie of truth, *ſatis eſt unus, ſatis eſt nullus*, one or none may be ſufficient to ſatisfie in a good cauſe, which as I am perſwaded I have undertaken. I am not aſhamed to paſſe it from the Pulpit to the Preſſe, and to Print what I preached. In both I have your requeſt, and it is ſome

part

part of a requitall to say, *Hoc ego non multis sed tibi*, I owe as much as you have desired, and will not be dainty by your hands to deliver it to others. That you have found the approbation you sought for, is to mee a second confirmation, it may doe more good than I expected: I shall be glad to helpe the weakest, and not to receive him for controversies of disputations. I have not stirred the stone they stumble upon, nor moved their mindes with noveltie, *Qui intempestivè monet ille nocet*, a monition must be as a medicine seasonably applied. When there is no motion of humours in a body, their very agitation is dangerous, and no pacification to be expected by their purgation; but the Aphorisme is true, when they move remove them, least they doe mischiefe, *Si quid movendum move humores, qui turgent purgentur.*

Me thinkes our diseases are discovered by Saint *Paul* in the right method, *Tit.* 1. 10. *Many are unruly, vaine talkers, deceivers.* Authoritie is disobeyed. Secondly, diso-

obedience is defended. Thirdly, the defence deceives others. Theſe diſeaſes are apparent in many, whoſe malady is contention with their Superiours, which they defend by bookes, and by the ſame, poyſon moſt of the people, who looke not ſo much into the cauſe as the complaint, and complying in affection with the Authors, loſe the apprehenſion of the truth, which whoſoever ſhall reveale it to them, ſhall not be heard for the prejudice they have conceived. *Prava dogmata*, wicked doctrines make Heretickes and poiſon their mindes: but *diverſa ſtudia*, ſmall differences will make Schiſmatickes, and ſet them out of good thoughts, withall they cannot affect. Saint *Paul* diſputes the caſe charitably, 1 *Cor.* 11. 10. 19. he beleeves it in part, and paſſeth not the ſame ſentence upon all, and mitigates the matter further by an effectuall gradation from Schiſme to hereſie, as from the leſſe to the greater. No marvell you are divided in Rites and Ceremonies, and contrary

Customes, wherein wee for our parts contend not, neither the Churches of God; but study peace and quiet, as counting them no matters of moment to cause contention. Such contentious spirits make Gods people come together, *not for the better but for the worse*, where is the fault? not in the Church, but the bad humours of it, in such as are in the Church, but not of it, in such as have least to doe with it, yet make worke enough for them which have most to doe, and set all into a combustion. I say the holy Apostle helpes the staggering Christian, and labours to make him stand upright.

First, I beleeve it to be in your company, and onely of those that will not be of you. Secondly, it is from a bad cause to a good end. The devill moves it, but God will have the glory of it, and you shall have the good, in being approved to him. Secondly, in being made manifest to others, and that first, that you are not the Schismatickes: secondly, that you are such

such as the Church approves: thirdly, you needs not wonder at Schismes, when Satan can raise heresies. Thats a happy Church that is without weedes, and a thousand separations are not to be trusted, that seek safety where Satan shall not find them; *America* is no more the place than *Rome*, Satan is to be feared hath found and will finde their societies, but I will not accuse them so much as defend my selfe, and tell all men what I am, sure I should be if I be right.

I am *unus in corpore*, as well as *unus in capite*, one that strives as much for one Church as for one Christ, and as it is my duty to name my selfe a Christian from my communion with Christ, so shall it ever be the same to surname my selfe a Catholike from my communion with his body. Seeing you have drawne me out to say some thing, I say it for the Church, and seeke pacification of that which is now in agitation; and because the Altar

breedes

breedes the greatest quarrell, I will first labour to take away the offence in the name; secondly, I will examine whether every Altar inducetth a sacrifice; thirdly, whether the sacrifice superinduceth the sinne of Idolatry; fourthly, I will set before you several instances of the excellencies of Gods House to bring us in love with it; fiftly, give directions to avoid danger; and this I am forced to fixe before my Sermon to make it more acceptable in the reading. I know it is not all one to Preach in a Pulpit, and speake out of a Presse, my desire is to make way by a Preface, that no prejudice may remaine in a short Sermon, to say it was Preached indeede, but nothing proved. I am to take my leave of you, and know not whether I shall give you thankes for that you have brought me upon the stage, or say I should have thanked you more to have buried all this in my study. Your thankes and mine are to be alike. How-

soever

soever I will thinke you meane me well, and for that I thanke you, and rest, and remaine,

Yours to be Commanded

IOHN YATES.

The danger of an Altar in the name and use, the dignity of it in standing before God, and directions how it ought not to stand before Idols.

2. *King* 16.

THe Altar of *Damascus* removes the Altar of God, and the *Syrian* gods the God of *Israel*. As it is Gods greatest honour, to have his owne Table or Altar to stand before him, 2. *King*. 16. 14. *Ezek*. 41. 22. *Rev*. 9. 13. So is it his greatest dishonour to have either stand before an Idoll. 2. *King*. 16. 14, 15. *Act*. 17. 23. We will doe our best indeavour to deliver you from the danger, by determining the dignity of an Altar before God, where no Idoll intercedes, but God immediately is worshipped in it, or before it. It is no humane invention to place a Table or Altar immediately before God, as is cleare, *Ezech*. 41. 22. 1. *Cor*. 10. 21. *Rev*. 9. 13. There is no difference betweene the Table of the Lord, and the Table of dead men, but that they in their pictures and persons come betweene him and us in our worship.

Acts 17. well considered, will declare the whole mystery in this forme. First, an Altar, which if it were to a knowne God, and that according to his Will were no sin, but an exceeding honour done unto him: but there be two things more that make all this most abhominable, and like the Altar of *Damascus*. First, a visible Idoll, called σέβασμα, *Act*. 17. 23. Secondly, an invisible Diety, called δαιμόνιον v. 18. To speake plainely, there is above the Altar an Image to be worshipped, and the Soule of a dead man conceived to be in that Image to heare our prayers, receive our offerings, and to mediate for us with Almighty God, these two things are

Mysterium inquiratis. Act. 17. 18. Ξένων δαιμονίων καταγγελεύς. 1 Cor. 10. 20, 22. δαιμονίοις θύει, ποτήριον δαιμονίων, τράπεζα δαιμονίων. 1 Tim. 4. 1. διδασκαλίαι δαιμονίων. These Texts have all one meaning, and the mystery is this in the *Originall*, *office* and *worship*. Their Originall *celebres viri defuncti*, they are the best of dead men. Their Office, μεσίτευ τῷ Θεῷ καὶ ἀνθρώποις, Mediators betweene God & men.

ſhip.

Acts 17. ναοὶ ver. 24. βώμοι ver. 23. σεβάσματα, ibid. Θυσίαι, 1 Cor. 10 20. Temples, Altars, Images, Sacrifices. ver. 22. πότηρον, & τράπεζα are as much as Sacrifice & Altar.

St. Paul calls the Athenians δεισιδαιμονεστέρους, worſhippers of dead Mediators, to which he oppoſeth Chriſt as the living and ſole Mediator of Mankind, which to them was ξένων δαιμόνιον διὰ τῶν ἀναστάσεων. Act. 17. 18.

are the great abhominations that the Scriptures detect, and diſcover unto us, to incite our deteſtation: theſe things wee teach not the people, but take occaſion in our ignorance to wrong God in his worſhip; and ſay, the Table is an Idoll, and we worſhip it; and ſo being ſtarke blind in the great myſtery of iniquity make that an Idoll, which never Pagan, nor Papiſt, nor any man in his right wits ever imagined ſo to be.

The Idoll is either the viſible image above the Altar, or the inviſible and falſe Deity in the image, which to worſhip is Idolatry: but remove theſe two, in which is all the danger, and ſuffer God immediately to come in with the Altar, and then proſtration before it is without danger, becauſe it muſt needs be to God, and no Idoll; except you will make it one, which as yet was never imagined by God or man: And ſhall we be the firſt to find it out, to trouble the Church in a needleſſe diſputation, that none will raiſe, but a meere *ignoramus* in that which St. *Paul* 1. *Tim.* 4. 1. calls διδασκαλίας δαιμονίων, interpreted by *Epiphanius* thus, μύθους τῶν νεκρῶν, *fables of the dead*, and delivers it in the example of *Baal*, whoſe ſacrifices and ceremonies the Scriptures determine to be done to the dead. *Levit.* 19. 28. *Deut.* 14. 1. 1. *King.* 18. 28. But I will anſwer to that which they ſuppoſe in ſeverall particulars.

1 Cor. 8. 5, 6. Εἷς Κύριος, καὶ πολλοὶ Κύριοι: εἷς Θεὸς, καὶ θεοὶ πολλοί. One Lord to mediate to one God, and many Lords to mediate to many Gods, the two maine myſteries in the world.

1. Danger; an Altar is ſcandalous in the name.

Ezech. 44. 16. The Table or Altar ſhews who are neareſt God, and freeſt from I-

Ezech. 41. 22. *This Altar is the Table before the Lord.* Mal. 1. 7. *You have polluted mine Altar, in that you ſay my Table is contemptible.* ver. 12. *The Table of the Lord is polluted.* Both places ſhew that the Holy Ghoſt is not ſo curious, as theſe men are captious; to call an Altar a

Table

Table, and a Table an Altar; and for ought I know, in alusion to our times, we have an Altar of Incense, *Rev.* 18.3 and of that speaks *Ezechi.* and compared with *Exod.* 30. 2. it exceeds the Legall Altar a Cubit in the hight, and a cubit in the length. This Prophet mistakes not his measure, but shews the mystery and meaning to be in the times of the augmentation of grace, and so *Malachy* applies it to the Gentiles, *Mal.* 1. 11.

It would be observed that of the two Altars, the Altar of prayers is applyed to vs, *Rev.* 18. 3. and it is that at which *Christ* stands, Ἐστὰθη ἐπὶ τὸ θυσιαστήριον, *He stood by the Altar*; that must be by the sence that some give, *At himself*, *Rev.* 9. 13. θυσιαστήριον ἐνώπιον τοῦ Θεοῦ, *The Altar before God*: That is, if we beleeve our former Expositors, *God before God*. If this Exposition displease, as it must, then take and try this of mine, *Act.* 2. 42. *Breaking of bread and prayers*, are joyned together; where wee breake bread, and pray, there *Christ Jesus* stands, that is, by his holy Table, or Altar; where we doe both, and may doe them without offence to any that will not be willfull in wayes by themselves.

dols. *Matth.* 5. 23, 24. *Donum offerre, & ad Altare afferre sine charitate, non est Christianum, impium est accedere ad mensam Domini sine fraterna charitate. Ergo consilium Christi est generale et quodvis Altare significat, sive Iudæorum, sive Gentium.*

An Exposition of τὸ ἱερὸν, *and* κατ' οἶκον, *Acts* 2. 46.

IT is necessary we expound the good example of the first Christians; and because we speake so much of their Altar, it would be knowne where it first stood, and in what manner it was placed. *Acts* 2. 46. tells us of the Temple, or holy place frequented by Christians: but there their Altar would not be admitted, or their breaking of bread permitted. Now it was necessary that Christians should receive the Lords Supper, and breake their Sacramentall bread with holy prayers and services meet for such a Mystery: where this was done, the same Text teacheth, that it was κατ' οἶκον, *Secundùm domum*, which phrase well understood

will helpe much to know what holy places Christians held beside the Temple.

Rom. 16. 5. 1. *Cor.* 16. 19. *Colos* 4. 15. *Philem.* ver. 2. Ἐκκλησία κατ' οἶκον, its the locall description of the Church, and all laid together, makes us understand the reason why bread must be broken out of the Temple, when the Christians were dayly in it serving God. No man needs to doubt of it, that it was because the Temple received no such sacrifice as Christians were bound to offer, nor such an Altar or Table as served for that use. And here we must inquire, whether the place were common, or consecrate; Saint *Paul* resolves us, 1. *Cor.* 11. 20, 21, 22. *When ye come together therefore into one place, this is not to eate the Lords Supper, &c. Have yee not houses* for common eating and drinking, &c. *Despise yee the Church of God?* A man may despise the place as well as the people, and by irreverence shame himselfe as well as others in his behaviour. Women, when they worship, must remember that where they worship, the Angels give their attendance, and for prefence-sake must present themselves in a seemely manner.

Seeing it must be κατ' οἶκον, that cannot be ἐν τῷ ἱερῷ, I would demand whether in so holy a service, as receiving the holy Sacrament, that which is κατ' οἶκον, ought not to be ὡς ἐν τῷ ἱερῷ, that what is done at any *house* in this kind, ought it not to be done as in a sacred place? My resolution is, it must; and that Board where wee receiue so holy a Sacrament, and that place where so holy a Board doth stand, ought to have no other imployment.

The first Christian Church amongst the Gentiles was in *Cesarea*, and began in *Cornelius* the Captaines house, and had that good successe, that when St. *Paul* landed there, *Acts* 18. 22. hee found the Church assembled in an upper roome; not as *Beza* makes bold to interprete, *Hee came downe to* Cesarea, *and went up to* Ierusalem, &c. but ἀναβὰς, καὶ ἀσπασάμενος τὴν ἐκκλησίαν, is, He ascended, and saluted

ted the Church in *Cesarea*. When *Iudea* was the Inquisition-house to persecute Christians, *Cesarea* was their Sanctuary to deliver them. A good *Cornelius* converted, is a Captaine to Christians, and commands them peace where he hath power to rule. At *Ephesus* St. *Paul* procures the *Schoole of* Tyrannus, *Acts* 19. 9, 10. and for the space of two yeeres makes it his chaire of Doctrine, and place of Gods service. *Tyrannus* to me is no Schoole-master to teach prophane Arts, where St. *Paul* teacheth Divinity; ἐν τῇ σχολῇ Τυράννου τινός. *Tyrannus* was the *Doner* or giver of the place, which being void, is peaceably possessed of Christians for holy uses.

Acts 28. 20. 30, 31. St. *Pauls* hired house was an holy place for the Word and Sacraments. *Rom.* 16. 5. *Aquila* and *Priscilla* at *Rome* hire their house, and fit the fairest roome for the Church, ἐκκλησία κατ' οἶκον. Being banished from *Rome*, *Acts* 18. 2. they are left of St. *Paul* at *Ephesus*, where they doe the like, 1. *Cor.* 16. 19. *Nymphas* does the like at *Laodicea*, *Colos.* 4. 15. and so does *Philemon ver.* 2. For the *Colossians*, and *Archippus* their Pastor lives in his house. It is said of *Gaius*, *Rom.* 16. 23. that he was *Hospes sancti Pauli, & totius Ecclesiæ*, That hee found St. *Paul* and the whole Church house and harbour. I hope all this will yeeld some helpe to explaine what is meant by meeting, κατ' οἶκον, a holy convention of the Saints to celebrate the holy Sacrament, and set a part both place and Table for so holy an use.

Our Saviour, *Mar.* 14. 15. *Luk.* 22. 12. shewes foure things in the place where he supped before his death: First, ἀνώγεον, a place elevated from the earth, and it is Saint *Nazianzens* note, that the very place teacheth us with what thoughts we ought to come to the holy Sacrament. Secondly, μέγα, great and spacious for use and service. Thirdly, ἐστρωμένον, trimmed and beautified. Fourthly, ἕτοιμον, furnished and prepared with all necessary Vtensils, &c. Such

places had Christians; and as they neglected not the τὸ ἱερὸν, whiles they might enjoy it: so it pleased God in the end to give them τὰ ἱερὰ, stately Temples to serve God in, and therein *Constantine*, like another *Salomon*, was appointed of God to enlarge the straitned limits of poore persecuted Christians. I will adde to their breaking of bread that which also went with it, their breaking of bread to the brethren. 1. *Cor.* 16. 1, 2. *Phil.* 4. 18. *Hebr.* 13. 16. Thus did Christians converse and come together in the primative times, and did all things *with gladnesse and singlenesse of heart*. Would God their patterne of piety might passe in our dayes, and that ὁμοθυμαδὸν ἐν τῷ ἱερῷ, with one accord in the Temple God were worshipped of us: But alas, we must doe it κατ' οἶκον, when nothing forceth us thereunto. Our Temples are open, Tables prepared, and we fling away, and fly to Conventicles, where I hope to shew, nothing can be done lawfully by those that leave us.

1. *Cor.* 10. 18. 21.

Our second proofe is the New Testament, and it lyes in comparing Altar with Altar, and Table with Table; for so the Adostle compares them to the *Corinthians*. As for example, the Altar of the Iewes with the Table of Christians, and the Table of Christians, with the Table or Altar of Pagans. Israel *after the flesh eates the Sacrifices of flesh, and are partakers of the Altar* that receives them: so are Christians that eate one bread, partakers of that Altar where they receive it: And so he expresseth it *ver.* 21. *Partakers of the Lords Table*: but you will say the phrases are not equipollent, because the Apostle doth not so use them. I answer, they are; for the Table of *Daemons*, or dead men is an Altar, as all know, and if I may expound a Pagan Table an Altar, why not a Christian Table an Altar?

Will you have it yet more full and plaine? Iewes and Pagans have Tables and Altars, so have Christians; they are partakers of their Altars, so are Christians; their participation

cipation is by eating, so is theirs, their eating is Sacramentall or fedorall in the Rites of their Religion, so is that of Christians; and in this sence wee are allowed to make our Covenant. *Psal.* 50. 5. *Call my Saints that have made a Covenant with me by sacrifices*, which is the fedorall Rite of all Nations; and such is the Sacrament: 1. *Cor.* 11. 25. *The Cup is the New Testament in my blood*, that is a fedorall Rite of my Covenant with you. Sacrifice or Sacrament, Table or Altar is all one to the Apostle, so our communion be correspondent thereunto.

The place to the *Hebrews* is of the same stampe, comparing Altar with Altar, and participation with participation: We Christians have an Altar as well as the Iewes, wee are partakers of it as well as they, and that by eating which is fedorall and Sacramentall. We desire not to exclude Christ from the Altar, as some exclude the Altar from him, more to satisfie their owne fancy, than follow the truth.

Ignat Epist. ad Philad.

His Testimony is full in three things: First for the Sacrament in plenary words *a*. Secondly, for the Altar distinctly expressed *b*. Thirdly, for the Preisthood fully delivered *c*. To say the Altar is Christ, is first a vaine repetition: Secondly, an impossible imagination: for to Christ the Altar there needs no Preisthood, or practice of man, *Hebr.* 8. 2. & 9. 11. No humane hands have to doe with this Altar, but the Lord himselfe; who as he is the Sacrifice and Altar, so he is the Preist to himselfe.

If any object that one Altar to the whole Church must needs be Christ, seeing in the other sence wee have many according to the multitude of Churches. I answer by the words following, as he understands one Bishop in the place with Presbyters and Deacons, so one Church under that government. There is not one universall Bishop to all the world, as Papists would have it, and would tryumph in such a testimony to advance their Pope. But we understand the

a Sacramentũ. μιὰ γὰρ ἔστιν ἡ σὰρξ τοῦ Κυρίου Ἰησοῦ, καὶ ἓν αἷμα τὸ ἐξ ἡμῶν ἐχυθέν: εἷς καὶ ἄρτος τοῖς πᾶσιν ἐδόθη καὶ ἓν ποτήριον τοῖς ὅλοις διεμερίσθη.

b Altare. ἓν θυσιαστήριον πάσῃ τῇ ἐκκλησίᾳ.

c Sacerdotiũ. καὶ εἷς Ἐπίσκοπος, σὺν τῷ πρεσβυτερίῳ, καὶ τοῖς διακόνοις τοῖς συνδούλοις μου.

the Father of such a Bishop, as with Presbyters and Deacons, was appointed to governe the Churches within their owne Iurisdiction.

Col.4.12,13. Philem. ver. 2. mention *Epaphras Archippus* and *Philemon*, for the Church of *Colosse*, which had but one Altar or Table for their Communion. The like may be said of *Laodicea* and *Hierapolis*, which seeme likewise to be under the care of *Epaphras*, and enjoyed but one Table for their Sacrament, as was fit and meet for every congregation. And here we have a double testimony of an happy union, strongly confirming the Churches in the sole intercession and mediation of *Iesus Christ*. For wee professe by one Alta, that we have one Mediator; and the profession of many Altars in one Church dedicated to Saints and Angels, is an argument of Idolatry.

The second danger is the introduction of a Sacrifice, and the destruction of a Sacrament.

To this we satisfie in two things: First, every Altar inuiteth not a sacrifice, as is plaine; *Iosh. 22. 23. 26. Wee have not built this Altar to turne from following the Lord, or to offer thereon burnt offerings, or meate offerings, or peace-offerings, or any sacrifice, but to be a witnesse, testimony, or memoriall, &c.* Origen *in Lev. Hom. 5. secundum literam non instauramus sacrificia, We according to the letter restore no sacrifice*, but rest satisfied with the memoriall of one sacrifice once sacrificed for us. Secondly, every sacrifice destroyes not the Sacrament; and in this I had rather heare my Ancients speake, than spend more words of my owne. *St. Aug. l. 10. de Civit. Dei, cap. 5. Sacrificium quia signum veri sacrificij. lib. 10. sentent. prosper sacrificium est significante mysterio Epist. 23. seu Fulgent. lib. ad Petr. Diaconum commemoratio sacrificij, memoria, &c. St. Chrysost. in epist. ad Hebr. Hom. 17. St. Aug.*

Epist.

Epist. 59. *St. Paul* tells us of the sacrifice of the Gospell, *Rom.* 15. 16. and our Church in the like sence of the sacrifice professed in the Sacrament. *Here we offer and present unto thee O Lord, our selves, our soules, and bodies, to be a reasonable, holy, and living sacrifice unto thee.* As in the Gospell, so in the Sacrament of the Gospell we offer up our selves. 1. *Cor.* 5. 7. *Christ our Passeover is slaine for us, therefore let us keepe the Feast with sacrifices of sincerity and truth*: And because all our actions may be called ἱερουργίαι, those sacred and Sacramentall Actions of *Sanctification, Distribution*, and *Participation* at the holy Table may much more be so named. The first cannot be without prayer, and prayer runnes along with every action: It's before, in, and after our receiving, and our booke of common prayers adds further *Our sacrifice of praise and thankesgiving*; and so doth *David*, *Psal.* 50. 14. To all which if we adde *Davids* other sacrifice, we have all sacrifices *Psal.* 51. 17. that may be required.

The third danger of Transubstantiation and Adoration.

It were to be wondred if the Church of *England* should article against it selfe, and teach us that which it so plainely condemneth; read but the Articles of our Church, and be resolved, we must renounce them before we can beleeve Transubstantiation, or admit adoration of the Host. *Cornelius de lapide* hath a strange saying, and I thinke him more stupid than a stone that will beleeve it. In *Isai. c.* 7. 14. *Per verba consecrationis verè & realiter uti transubstantiatur panis, ita producitur, & quasi generatur in altari adeo potenter & efficaciter, ut si Christus necdum esset incarnatus, per hæc verba, Hoc est corpus meum, incarnaretur corpus & humanum assumeret, uti graves Theologi docent, Sacerdos est quasi virgo Deipera.*

The

The dignity of Gods house.

HAving freed you from the danger, let me now deliver unto you the dignity of Gods house, for majesty, for mercy, for beauty, for delight, for order, and happy unity. The first place that ever God called his people unto was Mount *Sinai*, called his Sanctuary, *Psal.* 68. 17. a place of majesty and terrour. In the Tabernacle more mildnesse and mercy was shewed: God descending comes downe to them (as it were) in an ambulatory Sanctuary, and walkes as a friend in the midst of them. From a Tabernacle he brings them to a stately Temple, and requires to be served in it in the beauty of holinesse.

It's the very Garden of pleasure and plenty. *Cant.* 6. 2.

Hinc frutices surgunt, nitidæ & cum floribus herbæ,
Balsama cum Casia, Thus, Myrrhaq; Nardus, Amomum,
Narcissus, Viola, & nimium Rosa plena pudoris:
Acorus, Hyssopusq;, Althea lavandula, Calitha,
Et cum Lactucis, Cariophila Zinziber, illinc
Ambrosia, & Bacca semper frondentis Acanthi;
Ruthaq; Serpillumq;, & suave rubens Hyacinthus, &c.

A very Heaven upon earth, *Rev.* 12. 1.

Hinc nitet Arctophilax, ostentans fulgidus ursas
Pralustres, fulgent hic lactea sidera Cygni,
Pegasus, Andromede, Cepheusq;, & Cassiopea,
Orionq; ingens toto resplendet Olympo.
Inde Canis rutilans, stellataq; vehitur Argo;
Ast Argo in summis micat inclyta stella Canopi;
Syrius atq; ardens, sic lucida stella Leonis; &c.
Hic nitent almus Venus, Mars, Jupiter, Hesperus, Hermes,

A City compact together. *Psal.* 122. 3.

Ἐν σοὶ δὲ Εὐνομία ναίει καὶ σώφρων παλαιῶν ἐπιτάσσουσα νέοις, καὶ ὑμῖν δὲ ἕπεται, φίλαι θεράπναι πατρὸς χρύσεου, πειθὼ ἀνθεμόεσσα καὶ ἐσθλὴ ἀπάτη ἀλκυόνων ἄβρὸν γένος ἠδὲ γυναῖκες δραπέμυθοι.

In vestra urbe habitat Eunomia, *pulchra legum moderatio, ejusq; soror* Justitia inviolabilis, *fundamentum civitatum, & pax concors conservatrices opum, auria filiæ Themidis consilio valentis, studentes arcere omnem petulantiam, quæ fastus temerariæ mater est.*

The first rule or direction from St. Paul, *Acts* 17. 23. *concerning Altars and Images.*

It is cleare by *Celsus*, that Images were made as monuments of the dead: No man, (saith *Celsus*) *except he bee a very childe, does thinke Images to be Gods, but their signes, symbols, and monuments*; and being pressed with the authority of *Heraclitus, the Ephesian Philosopher, that men did conferre with Images, as if they did talke with their houses.* To this he thinks his answer is infficient: yet *Clemens Alexandrinus* the master, and *Origen* the scholler, replyed as unsatisfied, *Protrept. ad Gent. page* 25. *Græcolat. contr. Celsi. l.* 7. *p.* 373, 384. *prodigiosi sunt qui lapides adorant*, they are Monsters which make Philosophicall discourses of a true God, and yet worship stocks and stones; how wise so e're they seeme to bee in their owne way. *Rom.* 1. 22. ἐμωράνθησαν, they became starke mad. It is impossible, saies *Origen*, *that one should know God and pray to Images, Iohn* 4. 22. *Ye worship yee know not what*: that is, not God as a Spirit, which is the truth; but God as a body, which is a lye. *Hab.* 2. 18, 19, 20. they must needes teach men lies of God; and therefore hee does not onely forbid them, *Exod.* 20. 4. but shewes by his example, that hee that

best knew himselfe, never taught his people by pictures to conceive him *Deut.* 4 12.15. Saint *Paul* laies open all the Pagan mystery thus: First an Altar, and that stood before an Image: the Image was dedicated to a dead man, and the dead man was a mediator to the never dying Deity, βωμὸς, εἰδωλον, δαιμόνιον, θεὸς ἄγνωστος. It is certaine by *Celsus*, that *Pagans* held dead men for inferior Gods, and that they were to the most supreame God, as *Satrapæ & magnates Principum*, as the Peeres and nobles of Princes. St. *Paul* cuts off all this in these words, ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. *That unknowne God which you ignorantly worship in Temples, Altars, Images, and the Dead, him I shew unto you.* It is your ignorance to conceive it necessary for God to have such a habitation, and adoration as you imagine for him, by sacring of Temples, Altars, and Images; you suppose to catch dead mens soules, and tye them to your Temples, and having made bodies for those soules, you doubt not to call such Images, *sancta animalia*, holy living things inspired to doe you good. Upon this ground *Origen*, *Minutius-Felix*, *Arnobius*, and *Lactantius*, said, that Christians neither had, nor ought to have *Temples*, *Altars*, *Images*, or *Sacrifices*, as if God could not be worshipped without them, neither was their religion insensible, and inexplicable, because they wanted such meanes, *non occultamus quod colimus*, wee hide not what we worship, or have an invisible faith, or communion within our selves; for we professe openly, both what we worship, and how we ought to worship him, though it be not in your way, which were wickednesse and impiety to Iesus Christ; yet had they Temples and Altars for their Saviour, and St. *John* useth both words, *Rev.* 11.1. and 14.17.18. and 16.7. in which both Angels and men doe him service; for the very Angels are said to come out of his Temple and Sanctuary, where his people worship him: and as of old the Tabernacle and Temple were called his pallace and throne, especially

cially where the Arke ſtood, ſo now in the New Teſtament his Temple is called δυσιαστηριον, Gods *Baſilica*, eſpecially the place where the Altar ſtands. St. *Ignatius* uſeth both words and tells us, how the people did συντρεχειν flocke to the Temple and Altar of Ieſus Chriſt.

Me thinks we ſhould take from him good direction to ſee manifeſt difference betweene Chriſtianity and Pagan Idolatry. We come to our Temples, not as impious Pagans to tye God to them, we have no βωμος before an Image, but a θυσιαστηριον, or Altar, rightly named before Chriſt Ieſus. This is all we profeſſe, and ſay with the Prophet *Ezek.* 48. 35. *Iehovah Shamma*, the Lord is *there*, & not the Lord is *this*, and upon his Altar and Temple, wee write as in *Zach.* 14. 20, 21, *Holineſſe to the Lord.* Princes have their Armes and Inſcriptions upon their Chariots, which are not Images of their perſons, but enſignes of their honour God keepe from us σεβασματα and δαιμονια, Dead men and their pictures to be worſhipped: and bleſſed be God we have publicke teſtimony by burning their books that maintaine ſuch evills: that wee deteſt their doctrine and practice in this kinde.

The ſecond rule of St. *Auguſt.* in *Pſal.* 113, Concerning Images and inſtruments in Gods Worſhip.

The Gentiles worſhip that, which they themſelves have made of gold and ſilver. But we alſo have divers inſtruments made of the ſame matter and mettall: For the celebration of the Sacraments, which bring conſecrated by this very Miniſtry, are called holy, in honour of him, who for our ſalvation is honoured thereby. And theſe Inſtruments and Veſſels, what are they elſe but the worke of mens hands? Yet have they any mouth, and will not ſpeake? have they eyes, and will not ſee? do we ſupplicate to theſe,

Because by those we supplicate to God? that is the greatest cause of this mad impiety, that the forme, like unto one living, which maketh it to be supplicated unto, doth more prevaile in the affections of miserable men, than that it is manifest it doth not live at all, that it ought to bee contemned by him who is indeed living; for Images prevaile more to bow downe the unhappy sonle, in that they have a mouth, they have eyes, they have eares, they have nostrills, they have hands, they have feet: then correct it, that they will not speake, they will not see, they will not heare, they will not smell, they will not handle, they will not walke. Images what they seeme to bee, that they are not, and what they are indeede, that they seeme not to bee, and so bring the simple into a double deceite; but instruments serve truely to the purposes, the Church hath appoynted them, and for the ends, the holy Scripture alloweth, in order, decency, and edification.

The third rule is from St. Iohn *in necessary duty, and decent Ceremony.*

To worship the Lambe is without dispensation, and prostration before him admits no prohibition; we perish if we doe it not. *Psal* 2. 12. But the Ceremony before the Throne, *Rev.* 4. 10. and 7. 11. is left us by the example of Elders and Angels: the manner whereof wee know not exactly, and therefore it is wholly left to the Church to prescribe the forme. St. *Gregor.* sayes, *in unitate fidei diversa est consuetudo*, and St. *Aug.* more fully *Epist.* 118. *ad Ianuar. cap.* 22. *in his nullis melior disciplina prudentis Christiani quam ut eo modo agat, quo agit Ecclesia ad quamcunque devenerit: quod enim nec contra fidem, nec contra bonos mores iniungitur, indifferenter est habendum.* Churches customes shall command me where I see they corrupt neither a true faith, nor my duty to God.

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I shall alwayes wish with St. *Augustine*, that Churches Ceremonies may have these conditions: First, that they be *Numero pauciſſima*. Secondly, *Obſervatione facillima*. Thirdly, *Significatione utiliſſima*. I confeſſe, they that can beare none, complaine of all Ceremonies as too many. Our wisdome must be, to let them judge, that know better what is good for us than we our selves. Study to be as pure as you please, so you be peaceable; and let that property, *James* 3. 17. take speciall place in you, εὐπειθὴς, easie to be counselled, when you cannot counsell your selves; and rather yeeld to the Church, than these heates of humours, that like an aguish distemper, will suffer you to relish nothing. I am resolved the Scripture will lead no man into an errour, though it may seeme to follow it by force: finde but the opinion, and the same fancy that found it, hath Scripture to confirme it. Every man seekes to establish *Non qua vera, ſed qua ſua eſt opinio*; and wee stand in the Church like *Cato* and *Scipio* in the Senate, with *mihi videtur, & mihi non videtur*; and all comes to that end, as a Father complaines, *Inter licet noſtrum, & non licet veſtrum, nutant & remigant animæ Chriſtianorum*. God stay these staggers: It's pitty we should stumble upon an Altar, and raise an altercation about that, which should be the onely argument of our reconciliation.

Our Ancients in imitation of our blessed Saviour, and his Evangelicall counsell, *Matth.* 5. 23, 24. proclaimed by the Church-deacons, μή τις κατὰ τινος, Let no man have ought against another, but be reconciled, and at peace, before he presume to come to Gods Altar. It cannot be any custome or Law amongst the Iewes, seeing *Ezech.* 46. 10. the very Prince is commanded to come and goe with the people. And *Luke* tells us, the people waited for the Priests dismission. *Luk.* 1. 21. And we find no tradition of the Elders to urge such a Law as our Saviour inforceth to be followed by his Disciples. It is most Evangelicall, and

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a degree above Phariſaicall righteouſneſſe, to ſeeke ſuch peace as he preached in the Mountaine, and ſurely not without an eye to our Chriſtian Altar, though it may ſeeme ſomewhat to anticipate the inſtitution of his heavenly Supper. Would God our comming to one Table, or Altar, might end our ſtrife, and lay aſide a verball contention, to make us reall in that which is materiall, and it ſhall be all our deſire yet further to diſcover the ſame unto you. It is not to be wondred at, that wee read ſo often in Authours ſtraines to our owne ſenſes, and every man is willing to force a Teſtimony to his owne minde. I ſhall wiſh no more than to take my Authour in his owne words, and never uſe corrections that may próve corruptions, as *Vedelius* in βωμὸν θυσίων, reads βωμὸν ὅσιων, *the Senate of ſacrifices, the Senate of Saints*, as more willing to advance the congregation, than the Prieſthood. I hope to bring no Author to my ſelfe, but my ſelfe to them, and leave the evidence to the judicious Reader.

His cenſure of *Ignatius.*

GODS

GODS HOVSE AND GODS HONOVR.

GEN. 28. 17. *How dreadfull is this place, this is no other but the House of God, and this is the gate of Heaven.*

GEN. 35. 7. *And he built there an Altar and called the place* El-Beth-El: *nothing but Majestie inhabits Gods House, and teacheth us to give him honour in it.*

Deus-Domus=Deus.

CHAP. I.

Concerning an Insinuation of the honour due to Gods House, with the heads of the ensuing Discourse.

EVery house is knowne best by its owner, and it beares his name, great men display their Armes where they are disposed themselves to live, and their very Chariots have the inscriptions of their Honour. The Cherubins are called the glory of God, *Ezek.* 10. 20. and every place where he appeares takes denomination from him: *Iacob*

calls the place of Gods appearance unto him twise by the Name of God, and it teacheth us, what it is that makes a place holy and honourable, even the Name of God, and this remaines at this day in our Temples as a remembrance of Gods holinesse in his House; we neede not aske the question why Gods House is more holy than an other place? or resolve it as some doe upon false grounds, of presence and vertue, either in the people or place it selfe: It is not holy because an holy people meete there, or for popular presence, which is more likely to pollute than excite to any holinesse, or for any qualities in it to make them more holy, but because of God whose name it beares, and whose presence fills it with the signes of his glory; and who there especially sanctifies and accepts holy service; a Relative, no inherent holinesse, a Relative it is to God and not to men, his house it is, not theirs, wheresoever God men and Angells meete, and are made knowne one to another by voyce and vision, there is Gods House and holinesse; when God appeared to *Iacob* and spake unto him, *Gen.*28. the blessed Angells accompanied him, and waited upon him in the Ladder of his Providence, and assured *Iacob* that they would goe with him in every steppe of his journey, both forward and backward: Nay, *Iacob* saw in his journey the very ladder of heaven, and his way to eternall happinesse, *Ios.*1. 51. and 8.56. It would be observed what made the place dreadfull, and yet a gate of heaven, *Surely the Lord is in this place and I knew it not*. Ignorance of an invisible presence deprives us of our comfort therein, and therefore God by vision and voyce so workes upon our eyes and eares, that they may let in Majestie and mercie together, Power and Compassion, Grace and Glory, &c. These signes want not their use in our dayes, and deliver us our duties in the like expressions of Majestie to us: Our signes are milder, yet not lesse Majesticall than of old, now wee are all so for voyces, that we in a manner contemne all Visions, and our eares are so open to hearing, that we heed

not what our eyes should turne us unto. When God appeared to *Moses Exod* 3. hee had a Vision and a Voyce; when he appeared to *Ezekiel*, *Ezek.* 1. 28. he had the like; *Cornelius* and *Peter* had both of them Visions and Voyces to direct them, *Act.* 10. And as in the extraordinary, God takes this way upon him, so in the ordinary course he observes the same, and sets before us, as well signes of his Presence, as Voyces to informe us; Masse is made a matter of just reproach to them that take away the teaching and intelligible voice to turne it into the pleasure of the eyes: yet there be of itching eares too, that steppe over duties and looke not to their feete, when they enter consecrated places to give God any honour at his memoriall in his House, and sight of any signe of his presence: They say they are ready to heare a good dutie, but that is not enough, if they consider not the presence of God & Angels in the place, and give not some testimony more than the eare, that they come to obey; Remember the house and the honour that I shall in this Discourse set before thee, and esteeme better of the place for his sake that ownes it, and to whom thou owest humble service, I meane to speake of Gods House in all the partitions of it, and to vindicate to my power all his honour in making him the onely object of divine worship in it, my indeavour shall be to use Gods Word and Church customes as candles to light us, and not as clouds to hinder our sight. The *Persians* by beholding the Sunne and Moone become Idolaters in odoring of them, but *David*, *Psal.* 8. 3. makes a better use to see in them a finger of the divine power, and so considered as the starre led to Christ, *Matth.* 2. they serve to lead the quicke to the living God, & not to dead Idolls. The over suspitions of superstition, become most superstitious to avoid it, and who can hinder the forge of a seduced heart to forme what fancie it lusteth, waves beating against a rocke are dissolved into froth, and every imagination against the truth is as an hastie pursuit run-

ning out of the way, and like hounds that are swift of foote but not exquisite in sent, which spend their mouthes and courses in vaine [Our insolent Separatists having hissed a while like Snakes, turne themselves into fiery Dragons, and spit out all the poyson they can against us. Other adversaries wee have that like the *Panther* into which the Dragon creepes in the *Revelation*] seeke to deceive us by subtiltie, in whose wiles many are caught before they be aware, and before they attend to keepe him at a distance. It is not without cause that the Dragon is said to have the *Panther* for his successor, for Satan is subtill to change his skinne, and doe the same mischiefe in a more secret, as in an open evill way. *Pagan* Idolatry is odious to all Christians, and the shew of the Dragon is enough to make them flie him: but see, when God brings him to his stand, and drives him to vanish where hee had his first originall, yet the Text sayes *he stood upon the sand of the sea*, and gave way to the *Panther* to rise out of it and succeede him, *nullum dicitur quod omnium animalium amicus sit excepto dracone*. The *Panther* and the *Dragon* are the greatest opposites, and so is Pagan and Christian Religion, but the devill will devise their reconciliation, and make friends of the greatest foes: The *Panther* is so called because he is a friend of all Beasts, except the Dragon [The Cannon doth not so much hurt against a wall, as anyne under it, nor a thousand enemies that threaten, so much as a few that conspire and take an oath to say nothing. Gods House and Honor are much suspected, and many accused and libelled against, as if they were the *Panthers* of our time: so that now we suspect all, but certainely we must either blush for shame, or grow pale for feare, our accusations may shame us if we cannot prove them, and our punishments apale us that wee cast our selves into prison and perills, because we are peevish interpreters of the minds of our Superiours. My labour at this time shall be to select some

Rev. 13. 2.

Rev. 13. 1.

Dan. 7. 3.

Isidor. c. 12. 2.

one sentence that may set us on worke, to see and search if there be as great cause as we complaine there is of complaining of our present times.

Revel.7.11. And all the Angells stood round about the Throne, and about the Elders, and the foure beasts, and fell before the Throne on their face, and worshipped God.

Gods House or honourable Pallace hath the partition according to the persons, first in respect of God, here is a *Throne*, secondly in respect of his Ministers, there be *sedes seniorum*, *Rev.4.4.* thirdly, in respect of the people, there be foure *Animalia*, or as *David* expresseth it, *Psal.58.10.* and the *Septuagint* translates it τὰ ζῶα αὐτῶν, and S. *Hierom* reades it *Animalia tua habitaverunt in ea*, that is (the people ordered in their standards dwelt in it;) fourthly, in respect of the Angells, there is their round and guard set in the House of God, they are the cheefe attendants upon the Majestie of God, and where he places his Court or Sanctuary, there doe they give their attendance, and therefore in Gods House wee are bidden looke to our words, because we are before *Gods Angells*, and women are bidden to weare a veile, which as their haire is naturally given them for a covering, may be a signe of their modestie, and being under covert and subjection, *Because of the Angells*. This made *Jacob* in his journey count the place dreadfull, where God and his Angells appeared unto him: In the words of the text without straining them, Gods House upon earth, in all the parts of it; There is the place of Majestie, called *the throne of the Lambe*, secondly, the place of the Ministry called *the seates of the Elders*; thirdly the place of Auditory, called the *foure beasts*, or standards of the people; fourthly, the place of the heavenly gard, called *the round of the Angells*.

The seates of the Elders. The foure Beasts.

The people ordered in their standards dwelt in it.

Eccle.5.6. 1 Cor.11.10.

The honor is answerable to the house, and it may be for our better method divided into foure parts, 1. the object which is no (ἄγαλμα or ἄβαιον) Altar or Idoll, but God alone: They worshipped not the Throne when they fell downe

Act.17.23.

downe before it but God, and therefore the accuſation is ſhamefull of many in our Kingdome, that they worſhip the Altar when they bow downe before it; I might as well accuſe the holy Angells to worſhip the throne, becauſe they fell downe before it, as many blame thoſe for worſhipping the Altar who bow towards the holy Table or Altar. ſuch fault finders will not diſcerne that the bowing is before the Altar the adoration to God ——— and a like howſoever the holy Table be ſited. But ſome will be wiſe to make others wicked, and holy to make others thought horrible Idolaters worſe than any; for I never yet read of any that worſhipped Altars, Idolls by ſome, and Images by others, upon or above Altars, I know have beene and are ſtill worſhipped, and therein the *Panther* and the *Dragon* are reconciled; *Baals* Prieſts leaped upon their Altar, and it may be upon their God too, to awaken him and ſhed their bloud in ſacrifice upon him, but I doe not heare they adored their Altar, or called upon it, but *heare us O Baall*; ſecondly, as God is the Object of divine honour, ſo the kinde of honour that is due to God, and him alone is worſhip and adoration. *Arrius* was not onely an hereticke in denying the Godhead, but an Idolater in worſhipping the bare Manhood, we may honour Angells and Saints, but wee may not worſhip them; every one that worſhippeth honoureth, but not on the contrary, every one that honoreth adoreth, Its Gods prerogative Royall, and ſo incommunicable that none may partake with God in this honour: thirdly, wee have the moſt humble geſture expreſſed in this honour, and that is *proſtration*. The very Angells of God may teach us reverend geſtures in the Houſe of God; fourthly, here is the directing of the geſture, and thats *towards the Throne*: Gods people in captivity were to looke towards *Iudea*, in *Iudea* towards *Ieruſalem*, in *Ieruſalem* towards the *Temple*, in the *Temple* towards the *Mercie ſeate*; when we pray in Gods Houſe, we muſt turne our face towards

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the Throne of Majestie, and so doē the Elders, as well as the Angells, *Revel.* 4. 10. the text singled out will talke with our times, God inable me to give the right sense, for I will seeke to straine nothing, but as closely as I can cleare every passage.

Chap. II.

Of the place of Majestie in the Church, that is, the holy Table or Altar, and the inclosure thereof.

For the place of Majestie in the House of God, Saint *Iohn* hath given it the name, either in the Altar, or place of it, *Rev.* 14.18. and 16.7. ἐκ τοῦ ναοῦ ἐκ τοῦ θυσιαστηρίου, The Angells that are Gods attendants in Gods House goe out and in as he commands them: They doe not goe into the Altar and out of it, and therefore *Beza* boldly translates the one place *ab Altari*, from the Altar, and the other *E Sanctuario*, out of the Sanctuary, neither is he senseless therein, for *ab Altari* shewes the terme from which the motion begins, and *E Sanctuario*, the place out of which they move; and the blessed Angells wait both upon the Altar and stand in the Sanctuary to do service as the are commanded. It was a fearefull voyce in the Sanctuary (*Test. Joseph. de Bello Iudaico, l.* 7. *cap.* 12.) which often in the night was heard, sounding these words, *Let us goe hence*, undoubtedly it was the voyce of those blessed Spirits forsaking the Temple, and leaving it to the rage of the *Romanes*: In the captivitie, *Ezek.* 10.4. the glory of the Lord departed from the place of Majestie, first to the threshold, *Ezek.* 9.3. secondly above it, *Ezek.* 10. 4. These were the first warnings in open view, thirdly, the glory returnes to call out the Cherubins themselves, and they present themselves at the East gate with their wings and wheeles, and the glory of God over them, as ready all at once to be gone, *Ezek.* 10. 18.

fourthly,

fourthly, from thē gate of the Temple, and the mīdst of the city the glory of the Lord departeth and ſtands upon the mountaine, which is on the Eaſt ſide of the citty, *Eze.* 11.23. The captivitie of the Temple comes apace when the glory of God is gone from it, I ſay thats the place of Majeſtie where God ſheweth the ſignes of his preſence, aad ſends his Angells to give their attendance.

In the new Teſtament, the Sanctuary or chiefe place of Majeſtie, is where the Altar ſtands, for the word either ſignifies an Altar or the place where it ſtands. It was not ſo in *Iſrael*, for all their Altars were placed out of the holy of holies, God did ſhut up himſelfe in the place of Majeſtie, and gave no admittance but to the high Prieſt once a yeare to enter that ſacred place, but now it is more common and of daily uſe for Gods people, yet not without diſtinction, as we ſee it is conſtantly obſerved by Saint *Iohn* in his Booke of the *Revelation*, for theſe foure parts are never confounded, but alwayes recited with their due diſtinctions and diſtances: In Saint *Chryſoſtome* is obſerved, and it is concluded of the whole Church of *Conſtantinople*, as a conſtant and common cuſtome of ſpeech to call the place of Majeſtie θυσιαστηριον, and I know no reaſon of the appellation but from the Altar, which the ſame Father calls by the name of the holy table, but not ſo preciſely as ſome call it now, and count Saint *Paul* to be of their minds, who ſo calls it every where as they ſay, and no where an Altar, which if it were granted, could conclude nothing for them, that therefore of purpoſe he reſtrained from the name of an Altar any more than Saint *Chryſoſtome*. Neither is it to be ſhunned either in reſpect of *Iewes* or *Pagans*, for the *Pagans* never uſed the word for an altar, but βωμος, as Saint *Paul* teſtifieth *Act.* 17. 23. and I beleeve upon curious ſearch the word will be found meerely Eccleſiaſticall, and uſed onely by Churchmen, and therefore we neede not to avoid it as a *Pagan* word, as they have avoided βωμος, which I never read was

given

given to Gods Altar, neither is it to be avoided in respect of the *Iewes*, for Saint *Iohn* useth it often in application to Christians and the service of Christ, S. *Paul* avoides it not in the meaning, 1 *Cor.* 10. 14. *Flee from Idolatrie*, his arguments are two, one from the *Iewes*, *vers.* 18. another from the *Pagans*, *vers.* 20. partakers of the legall sacrifices, are partakers of the legall Altars, and such is our communion with God, as our service of him, *Heb.* 13. 10. *We have an Altar whereof they have no right to eate, which serve the Tabernacle.* They that sticke to *Moses* against Christ cannot be partakers of Christ, Christs Altar and a Iewish Altar cannot stand together, *Israel* after the flesh eares the sacrifices of flesh, and partakes with an altar of flesh, and therefore cannot partake with Christ. The Argument is undeniable, that the Communion is according to the service, and therefore to eate with Idolaters, in Idolatrous Temples, at Idolatrous Tables is Idolatrie, and we are to flee the Communion if we will avoide the corruption; I say the holy Apostle aymes not in a Table to avoid the name of an Altar or of a sacrifice, but of the Communion. The Table in the Temple of Idolaters is an Altar, their meate and drinke offerings sacrifices. They both eate and offer: but first offer and then eate; for common things cannot be sacred to God, till wee both set them apart, and sanctifie them for the use of his service, for nothing is *Deo sacrum*, which is not *Deo oblatum*, The very separation is to God, that he might sanctifie unto us what we first offer unto him; S. *Paul* makes communion oblation, participation, &c. to sound all to one sense, we offer the wine to God that it may be blessed, he gives the Cup to us with the bloud of his Sonne, the Cup is the Communion of bloud; call a Table an Altar, and an Altar a Table for me without offence, so I am sure *Ezekiel* does, *Chap.* 41. 22. and *Malachi* seconds him, *Cap.* 1. 10. 12. and Saint *Paul* for ought I know might have called the Table of the Lord an Altar, as well as hee calls the

Altar of devills a Table. But we are intended in our dayes to wrangle and wrest all truths to oppose adversaries, more than confirme them by faire and fast binding our selves to give them intertainement in their best demonstrations.

It pleaseth the Holy Ghost as farre as I can apprehend it, to call the place of Majestie the Sanctuary in Gods House, or the place where Gods Table or Altar standeth; for this purpose, I have produced both *Beza* a moderne Divine, and Saint *Chrysostome* a more antient Writer, and will now proceede to say more from *Theodoret, lib. 4. cap. 4. lib. 5. 23. Zonar. Hist. lib. cap. 25. Zozom. lib. 2. cap. 28.* from *Eusebius* in his Panegyrick Oration at the dedication of the Temple of *Tyre*, from the Council of *Laodicia, Can. 44.* 1st Councill in *Trullo Can. 69. Concil. Arel. Can. 15. Concil. Constant. 5.* and *6. Can. 69* Saint *Cypr. lib. 1. Epist. 9.* and from Saint *Ignatius*, I shall leave my Reader to enlarge himselfe, and onely set before his eyes what I have searched for my owne satisfaction. I will beginne with *Theodosius* the Emperour, and Saint *Ambrose* a Bishop, the Emperour enters the Church at *Millaine* to act his solemne reverence, and his first reverence is the prostration of his whole body, using the words of the *Psalme 119. 25. adhæsit pavimento anima mea, &c.* my soule cleaveth to the pavement, in humility of soule and body hee kisseth the very dust and stones wherewith the Church was paved, and powred forth his teares abundantly: and preparing himselfe to receive the Sacrament, (which is enough to stricke dead the point in hand) *ausus non ausus dominicum adscendit ad*[illegible] with equall fears he went up the steppings of the Altar, I may have translated amisse *ascensus, is palatium in genere*, Gods house *in specie* called *Basilica*, but there not enough here, for *ascensus* in the plurall number signifies the degrees or steppings to the Altar. *Theodoret. Hist. Eccl. lib. 5.* when he came to the Royall Tayer he wept againe as abundantly as when he

first

first entred the Church. Then according to his custome at *Constantinople* he went within the raile, but S. *Ambrose* by a Deacon ἐδιδάχθη τὸν τῶν τόπων διαφορὰν, hee taught him that places were to be distinguished in the Church, ὅτι τοῖς ἱερεῦσι μόνοις ἐντὸς ἱερεῖον εἶναι βατὸν, that it was for Priests and not for Princes to come within the rayle, ἐξιὼν οὖν πρὸς τοὺς ἄλλους ποίησον σὸν ῥῆμα, come forth and communicate with thine owne ranke, and remember in Gods House to hold the perfect paterne of the difference and distinction, of a Prince and a Priest, ἄλλη γὰρ βασιλέως, ἄλλη ἱερέως στολή, Princes robes and Priests ornaments are not alike, so neither are their places. At the Councill in *Trullo Can.* 69. *Non licet ullí eorum omnium qui in laicorum numero sunt, ingredi intra sanctum Altare nequaquam tamen ab eo prohibita potestate & authoritate imperiali, quandocunque voluerit creatori dona offerre ex antiquissima traditione*; It is not lawfull for any that be in the number of Laicks to enter within the raile of the holy Altar; yet the Imperiall Majestie and Authoritie is not thereby prohibited ingresse whensoever he hath a will to offer any gifts to the Creatour by a most antient tradition, for the most antient use of the Church was, that lay Christians might have accesse to the Altar to present there their especiall devotions, or receive Priestly absolution, &c. otherwise they were not to enter, but receive the blessed Eucharist, and place themselves without the raile, as the Councill of *Laodicia* is expresse for women. Saint *Ignatius* who lived in the Apostles dayes, *Epist. ad Trallens*, *Qui extra Altare est, est ille qui sine Episcopo & presbiterio & Diaconis aliquid facit*; and againe, *Qui est extra Altare, ille pollutus est conscientia, & est infideli deterior*, He which is without the Altar is hee who does ought without the Bishop, Priests, Deacons; and againe, hee who is without the Altar he is polluted in conscience, and worse than an Infidell, where he is said to be without the Altar, not who may not come within the raile, but who may not partici-

Purple makes Kings not Priests.

pate of the holy Table, for so the Church Canons exclude him: and in such case are all our Conventicle keepers, that both without and against lawfull Bishops and Priests walke their owne byewayes. As Christ was knowne to his two disciples in breaking of bread; so were the Primitive Priests knowne to their people by breaking the Sacramentall bread, and it was held the symbole of Christian Communion to be partakers of the Altar, and to receive from it the holy Sacraments. *Ignat. ad Trallens. qui intra Altare est, purus est, igitur & obedit Episcopo & Presbyteris*, he who is within the Altar is pure, therefore also he obeyeth the Bishop and Priests. He is within the Altar that may receive the Sacrament, and he onely may receive the Sacrament that is in obedience, or due order, subject to the Bishop and Priests: *Sine his Ecclesia electa non est, non coetus sanctorum, non congregatio sanctorum*, without these there is no elect Church, no observation of holy things, no congregation of Saints, *ad Ephes. Epist.* Ὁ μὴ ὢν ἐντὸς τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ he that is not within the Altar is deprived of the Bread of God, that is, he that hath no Communion with his Pastor at the Altar, is to be denied the Sacrament, still the Altar hangs upon the *Priest*, and fellowship with him proves fellowship with the other. The Apostles Doctrine, fellowship, prayers, and breaking of bread are all closely compriſed together by this Father, *Epist. ad Magn.* ἑνότητι, ἐν πίστει καὶ ἐν ὁμονοίᾳ in faith and concord, ἐν οἷς ὁ Ἰησοῦς Χριστὸς μεθ' ἡμῶν ἐστι καὶ ὁ πατὴρ *presidente Episcopo Dei loco*, the Bishop being president over them, in the place of God; the Bishops succeede the Apostles in plenarie power; the Presbiters the seventie whom our Saviour adjoyned to his Apostles, ἵνα ἐν ὁμονοίᾳ ὄντες so that such a Senate might meete to consider of matters of peace and truth, *Act.* 15. ἵνα ὁμοθυμαδὸν ἐν τῷ αὐτῷ ὦσιν that all might meete in one place to pray, ἵνα εἷς ναὸς τοῦ συνέδριον, ὡς ἐν ἑνὶ σώματι ἐκκλησίαν ἐκ διαφόρων

Χριστοῦ

χῶρον, runne to the Temple of God, as to one place of Majestie, or one Altar, and one Iesus Christ ναὸς and θυσιαστήριον are as one, for the whole Church is Gods Palace, especially the place of his Altar where the people are made partakers of Christ himselfe, Temple must be taken away saies *Vedelius*, as a corruption contrary to those times that professed they had no Temples, and so must Altars too, for they professed against them, and then nothing is left but Iesus Christ who must be found out of Temples, and Altars too may be in the Desert and secret chambers, where there is neither the Apostles Doctrine, fellowship, breaking of bread or prayers; but a confused rabble without all order or observation of Gods Ordinances, as hee hath appointed them, ναὸς and θυσιαστήριον are acknowledged by Saint *Iohn Rev.* 14.17,18. in such a sense as they ought to be, where God, Angells, and men meete, and as the whole place may be called Gods House or Temple, so the Sanctuary or Altar is the speciall place of Majestie, *Epi. ad Philad.* μία εὐχαριστία, μία σὰρξ, εἷς τὸ αἷμα, εἷς ἐπίσκοπος, ἐν ποτήριον, ἐν θυσιαστήριον, here I am sure is the Sacrament with all the signes and the things signified, and what shall the Altar be? Christ will some say is one Altar to all Churches, for Tables they may have many. Not so, but as there is to us one Christ, so one Altar, and we professe no more to expresse the Majestie of our God, many Altars in one Church were never heard of in the most Primitive times, let those looke to them that undertake their defence, for I say with S. *Ignatius* ἓν θυσιαστήριον πάσῃ τῇ ἐκκλησίᾳ.

One Eucharist, one Flesh, one Bloud, one Bread, one Cup, one Altar.

There is one Altar for the whole Congregation.

The fift generall Councell speakes of concourse to the Altar, that there was running κύκλῳ τοῦ θυσιαστηρίου, and Saint *Iohn* hath κυκλόθεν τοῦ θρόνου, *Rev.* 4.4. and κύκλῳ τοῦ θρόνου. All I seeke for, is some sympathie betwixt the holy Scriptures and Primitive practises. A throne of Majestie there is in the House of God, or some visible signe of Gods invisible presence to make the partition as S. *Iohn* hath set it downe. At the Dedication of the Temple of

Tyrrel read of the *Areopagites*, compassed about with neate workes, and the reverent placing of *Paulinus* the Bishop with his clergie in *Cathedra*, and *Exedris* about it; I reade of *Alexander* the holy Bishop of *Constantinople* in the case of *Arrius* and the desperate storme threatened against him, and the Orthodox faith to have fallen at the foote of the Altar and prostrate to Almightie God, to have prayed that God would ever shut that judgement from his poore Church, &c. I conceive wee may well conjecture we are not farre from the sense, the same sence may yet further be fetched from three places of Scripture, to which he alludeth in the expression of the Christian Theatre upon which God represents his glory in the world.

The holy Altare.

CHAP.

Chap. III.

Touching the Throne of Majestie in Sinai, *and the Tabernacle, &c.*

First he alluds to *Sinai* Gods first glorious Sanctuarie among men, as may appeare by *Lightnings and thundring and voyces* which issue out of the Throne, as they did upon *Sinai* when God appeared, *Exod.* 19, and in these declared his Majestie, and set bounds to all Israel to be kept with the greatest diligence, least danger befall the intruders to their ruine; God made all the Mount the place of his Majestie, and he himselfe spake in terrour to his people, so that they petitioned there might be a middle betweene them and him, and that *Moses* and men like themselves might speak, and that first division of Majestie and auditory, of God speaking and men hearing being too terrible, might be turned into a more milde and middle way of Ministerie intervening betweene himselfe and them, *Exod.* 24. The multitude are to keepe the station, and not to stirre at all to draw any nearer to God, *Aaron, Nadab* and *Abihu with seventy Elders* are to goe up with *Moses* into the Mount, and there must they Minister betweene God and the people; whiles God gives the perfect patterne of all things in the Mount, he makes the Mount the first draught, and drawes the forme in the place of their standing, as a throne of Majestie, seates of Elders, and a boundarie for the people, and the blessed Angells to keepe their rounds and gaurds of attendance in all places as God appoints them. Majestie is in the pavement, and where the feete of the Almightie plant themselves, there is as the body of heaven in his clearenesse, the toppe of the Mount was like devouring fire, and all to set forth his glorie that is most invisible: No picture of

Rev. 4. 5.

Exod. 24 10. 17.

God,

God, but passing signes of his presence, and warnings which way they were to worship him, and be wrought into an holy feare of so dreadfull a God, as hee shewed himselfe to be in the said expressions: God is farre more milde in the Christian Church, and his Sanctuarie is set upon Mount Sion which may be approached, and from whence God speaketh more mildly unto us, and in which the innumerable company of Angells keepe their watch. I see not but the holy Table may be set as a signe to distinguish the place of Majestie from all the rest: Our Antients made that Regall which was in the steppings and degrees of the Altar, and therefore the Altar much more may expresse Majestie. If any aske me why is God in one part of the Church more than an other, and why is one part more holy than another? I answer it is not from any inbeing or inclusion of God and holinesse in that place, as *Pagans* imagine in their Temples where they include their Gods. Against these Saint *Paul* disputes at *Athens*, and so doe *Origen*, *Minutius Felix*, *Arnobius*, and *Lactantius*, and are misunderstood, as if they cried downe Temples and Altars: for such Temples, Altars, and Images, as they confute are impious and forbidden to Christians, because the Heathen did *Revocare animas mortuorum ad Templa, Altaria, Imagines*, revoke the soules of the dead to Temples, Altars, Images, and put in them *Divinas virtutes, &c.* they placed divine vertues in their Temples, Altars, and Images and sought for cures by their presence, as being filled with Celestiall power to do them good: but we beleeve of our Temples and tables as *Salomon* did, that God is in them of grace and favour to his people, and that they are holy in relation to him, as the House is his, the Table his, where he will feede his people, and fill them with his favours. It pleaseth him to have his Throne, and as ever, so still a Court of Majestie which he daily opens to his people, when he admits them to his heavenly Table. His Table is enough to make

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it holy, and ſeparate from common uſe, and to be the dayly monument of divine benediction where Church Prayers have beene ſaid, nay have the preferment, and be counted the moſt ſacred place in Gods Houſe, in which hee offers himſelfe to his people, and they take him, as truely preſent; for reall preſence is not denied, when tranſubſtantiation is rejected, but Chriſt really preſent in the holy Sacrament is an object of our faith, not of our ſight or ſeene, as Gods Houſe and Honour goe together: ſo the chiefe place invites the worſhip of God towards it, according to the decencie of Religion. Secondly, Saint *Iohn* alludes to the Tabernacle in the Wilderneſſe, and Temple in *Canaan*, as may appeare by the *Lampes of fire and Sea of Glaſſe*. Now that in both theſe were diſtinctions, as the Court of Majeſtie, Court of Miniſtry, and Court of Auditory it needes not inquire. The Tabernacle in the Wilderneſſe, which in the whole is often called Gods Throne, was pitched about in that goodly order, that the Prieſts and Levites encamped next to the whole Tabernacle, the people at a greater diſtance, *Num.* 6. 2. and as ſome imagine two *English* miles. Their doores were to open upon the Sanctuary, and they were to doe their devotion, both going out and comming in: ſo that when the Sanctuary was open for ſervice, there was a threefold diviſio, into the court of the people, court of the Prieſts, and Court of God: when it was ſhut up, the diviſion was threefold, the Tabernacle, the Campe of the Prieſts and Levites, and the foure Campes of Iſrael under 4 ſtandars, as we ſhall heare afterwards. The Arke, the Mercy-ſeate are often called Gods Footeſtoole, and his Throne. Laſtly, *Ezekiel* ſhewing Gods little Sanctuarie in the *Babilonian* captivitie and deſtruction of *Solomons* Temple teacheth the ſame, where we have foure Beaſts, and over them a *Firmament*, and above that a *Throne*, *Eze.* 1. The foure Beaſts may well point at the foure Standards of the twelve Tribes. To the *Eaſt* was

Judah, *Issachar* and *Zabulon*, with the Ensigne of a *Lyon*; to the *South*, *Ruben*, *Simeon*, and *Gad*, under the signe of a man in the flagge: To the *West*, *Ephraim*, *Manasses* and *Benjamin*, with the banner bearing the signe of a *Bullocke*. To the *North*, *Dan*, *Ashur* and *Naphtali* bearing the Ensigne of an *Eagle*: Its probable that *Ezechiel* hath this meaning, if we marke his standing, looking into the North the place of the captivitie of *Judah*, *Ezech.* 1. 4. the first face that meetes him, *vers.* 10. is the face of a *man*, and thats *Ruben's* quarter to lie upon the South, on his right hand is the East, and on that side appeares a Lyon, where *Judah* quartered, on the left side the face of an *Oxe*, and thats the West, where *Ephraim* encamped. The North needes no character, and that is the face of an *Eagle* where *Dan* was appointed to pitch about the Tabernacle, so that foure Beasts are characters of the places of Gods people, when they forme a part of Gods House or Sanctuary. The *Firmament* or *expanse* is now the voide place where God may be heard and seene of his people: The Beasts let downe their wings and stand in silence, and from the Firmament above them, a voyce is uttered, &c. This is the middle space betwixt God and his people. Above this appeares the Throne, and one in the appearance of a man sitting upon it: here is mention of *precious stones* as in Sabat *Iohn*, and of a *Rainebow*, and all together shew our distinction of the place of Majestie, Ministery and Auditory, and Angells of God as secret spirits to keepe their rounds and guards as God himselfe that guides all pleseth; and that of the Throne of Majestie, which God hath alwayes had it in his Church.

Chap. IV.

Of the ſeates of the Elders, the ſtation of Biſhops and Prieſts that ſerve at the Altar.

Sedes Seniorum.

HAving done with the Throne of the Lambe, wee ſeeke for the Thrones of his ſervants, or ſeates of ſuch Elders, as he ſelects to ſit about him; in heaven all Saints ſit downe with Chriſt in glory, but their ſeverall ſeates are higher one than other according to their degrees in grace here, none attaining to the ſeate of Chriſt, which is the Throne of Gods Majeſtie farre above all principalities, &c. In the Church militant on earth, Chriſt chuſes Miniſters to ſit downe in ſeates under him for the government of his Church; but it is wrong to the Lord Ieſus to lift one man out of the ſeates of the Elders into the ſeate of the Lambe, and ſet him above all the reſt in ſuch abſolute and ſoveraigne authoritie as is onely due to Chriſt himſelfe, who is not abſent from his ſeate, but in grace and holy concourſe is with his Miniſters in their ſeates to the end of the world, where two or three of them are gathered together in his name, there is he in the middeſt of them: hee may allude to the ſetting up ſeates for judgment in Iſrael: The greateſt number we reade of in that Nation was ſeventie or ſeventie one, the leſſer 23. the leaſt three. *Duo qui judicant ſorum non eſt judicium*, when two Judge they have no Judgement, becauſe they want a caſting voyce, yet our Saviour ſpeaks of two agreeing, having power to judge, and to whom he gives the Keyes, *Matth.* 18.16.17.18,19. &c. that hee will anſwer to whatſoever they aske and ratifie their ſentences: He makes good the ſeates of his Elders in all places, and gives them authoritie to bind and looſe, re-

mit and retaine all sinnes. Wee will inquire further of the number, names, offices, ornaments, order of these Elders in Gods House, and before his Throne: the number of States and Elders consists of 24. *1 Chron.* 24.4.19. The exposition is easie, as Gods House was ordered in the service of it by 24. Orders or courses of Priests, so now is it served by the like number of Presbiters, yet their honor is greater, as having seates and great authoritie. *Luke* in the *Acts* calls them the Apostles fellowship: and holy *Ignatius* joyning with the Bishops the Presbiters, calls them συνέδριον. *Epist. ad Magn.* A Synod appointed of God to serve at the seate of his Majestie, for his Throne were empeire without them; for Bishops with their Elders we have chaires and seates warranted both by Gods Word, and the antient practice of the Church, see *Paulus* with his Presbiters at the dedication of the Temple of *Tyre*, and you shall be taught to learne a good lesson against Papists and Schismaticks in our dayes, that ding downe with their Axes and Hammers the seates and societie of Gods Elders; one Pope must Lord it over all, and have a seate above all Bishops. In the Apostles Doctrine and Fellowship no such thing is to be found, and when the Fathers alledge their seates against Schismaticks, they never make one seate the rule of all. Our Schismaticks thus passe from us and reject the seates of Bishops, and set up a lay-eldership, and put them into chaires to judge, I see well whence they have it, for all the Presbyters in the visions of Saint *Iohn* Theologie are Priests. A strange succession they will make in Gods House, and bring into the Apostles fellowship no breakers of bread, but Church Canons, no Priests to pray to the people, but to pray against them, and to take the highest place of a Session to judge. Let the Fathers wisedome against Heretickes commend them onely by the Word of God; against Schismaticks to condemne them wholly by the Church of the Church; and thus I am against these seates

they cannot stand out, and as in *Nehemiah* 7.64. they that wanted a Register to reckon their Genealogie were put from the Priesthood as polluted, so these that contemne the chaires of Bishops, and care for no Episcopall succession, but will succeede where was never succession: As to have Ministers from Magistrates, and men never ordained by others, is to cast themselves from all communion with the Church, which never held any that was not successively from the Apostles. *Gal.* 1.1. Saint *Paul* professeth himselfe to be an Apostle, but neither of man nor by man, neither of man as the author, nor by man as the instrument, but immediatly of God and by God, as author and meanes of his vocation. A plaine distinction of a threefold calling, whereof two are as the extreames, and the third as a meane betweene both. first some are called of God and by God immediatly, and this is the extraordinary calling of Prophets and Apostles, who are the first founders of our Religion, and the chiefe Governors under Jesus Christ. Secondly, some are called of *men and by men*, and such are all humane callings in Gods Church: I deny not but many may be appointed to doe service in the Church that have no divine calling, but that which is meerely of men, and such are Church-wardens, Sidesmen, yea and higher callings, as Chancellors and Ecclesiasticall Judges, which are lay-men, whose authoritie is no more contrarie to Gods Word, than the appointment of seven Overseers for the poore, or Church treasuries. *Act.* 6.3. *Looke you out seven men, &c.* I finde no other election made but this in all the New Testament, that in the *Act.* 14.23. *Ordination of Elders by election*, is both a corruption of the text and of the truth, for none were ordained Elders in the Apostles dayes by election. *Act.* 2. 3. 4. the holy Ghost is given without hands to the Pastors, and also to the people. *Act.* 10.44. Extraordinary gifts were common to Pastors and people; but the calling of a Presbyter or Priest was either

of God and by God immediatly, or else of God and by man mediately, and this for Ordination, was always the impoſition of the hands of the Apoſtles or Biſhops, *Act.* 8. 15, 16, 17. *Philip* Preached and Baptized and converted *Samaria*, but had not the power to confirme or ordaine their Paſtors, therefore is ſent unto them from *Jeruſalem*, *Peter* and *John* to impoſe hands and give the holy Ghoſt: the Biſhops the Apoſtles left to ſucceede them, had the power of Ordination, and every Presbyter had it not: and it was the hereſie of *Aerius* that denied Biſhops this prerogative above others: That ſeate is not ſure, nor Ordination juſtifiable, that is not by a Biſhop, who is able to derive his ſucceſſion in that reſpect from the Apoſtles. *Bell. de Eccl. lib. 4. cap.* 8. ſaith truely, that an argument from ſucceſſion proves negatively againſt Schiſmatikes, but not affirmatively for Heretikes, *Aſſerri præcipue, ad probandum non eſſe Eccleſiam, ubi non eſt ſucceſſio, ex quo tamen non colligitur ibi neceſſario eſſe Eccleſiam ubi eſt ſucceſſio*, there can be no viſible Church where there is no ſucceſſion from the chaires of the Apoſtles: But the Greeke Churches prove as good ſucceſſion this way as the Latine, and therefore both being ſuſpected for Doctrine, wee muſt have recourſe to that memorable ſaying in *Act.* 2. 42. *They continued ſtedfaſtly in the Apoſtles Doctrin & Fellowſhip & in breaking of bread and in Prayer*. Theſe notes will torment all our Adverſaries; *Papiſts* with Doctrine, *Schiſmatikes* with the Apoſtles Fellowſhip, and both in breaking of bread, the one, becauſe they breake no bread in ſubſtance, the other becauſe they diſtribute meere bread. As they diſlike all Altar, ſo they diſlike to be within it, by denying communion with Biſhops, and doing many things without them. Prayers except they be private cannot pleaſe them, and Church prayers ſpecially at an Altar, they ſpit and ſpend their tongues in talking againſt them. They by we take Gods Name in vaine by adviſed repetitions, and remember not their owne iterations and ſudden irruptions

ſtruptions to be incident to vanitie. I have ſtood the longer upon the number, to ſhew us the courſe of Miniſtery, and muſt make haſte in the reſt, as not able in a ſhort Treatiſe to inſiſt fully on all our heads.

Their names are Presbyters, contracted Prieſts, and we cannot abide the title of the holy Ghoſt, becauſe our times have polluted it; I will not be ſo nice as to name the child otherwiſe than it was firſt Chriſtened. Their offices are honourable, in waiting immediatly upon the Lambes Throne: their Ornaments are either a white veſture for the body, or crownes of gold for the head. They are no ordinary Prieſts, but of the chiefe ranke: *Euſebius* in his *Panegyricke Oration* diſcribes them to be cloathed like Chriſt himſelfe, *Rev.* 1. 13. [illegible]. It muſt needes be a Prieſts garment *Rev.* 4. 4. and to him that will reade *Euſebius* and Saint *John* together it will prove a white Surpleſſe, or a white garment downe to the foote. He hath likewiſe this to make S. *John* Hiſtoricall as well as Myſticall to every mans meaning; the Prieſts in the Temple of *Tyre*, are ſaid to have upon their heads *Celeſtes gloriæ coronas*, crownes of heavenly glory. Order, is, that they begin the Church Service and end it, *Rev.* 4. 9. muſt warily be read, leaſt we make the people goe before their Paſtors *when they are about to give glory*; then riſe the Elders from their ſeates and fall downe firſt. The Churches Service is performed by ſinging, *Rev.* 5. 8, 9. to the end. The Elders and the Saints about the throne are furniſhed with *Harpes*, and *Vials*, inſtruments of Muſicke and Melodie, be they Voyces or other Organs of Gods praiſe, for I will preciſely determine nothing, their *gold Vials* are ſaid to be full of odors, and theſe odours to be prayers, a right ſervice in Gods houſe. Their ſong is a new ſong of the Lamb, & to the Lamb; with theſe joyne the holy Angells, and in divine ſtraines of the ſweeteſt muſique, ſound with a loud voyce in Gods eares & as they end with bleſſing, ſo all creatures like an *Echo* lay hold of that laſt word, & ſay

bleſſing,

blessing, &c. Then conclude the Beasts with a voyce as a thunderclappe, for so speakes Saint *Hierom* of the word *Amen*.

The Elders end the service as they began with prostration, for as that is before confession, *Phil.* 2. 10, 11. so it is after all service, and the whole body is prepared, before that member the tongue take in hand to purer a word. Hee were impudent that would talke standing with his God, and beginne to speake before hee hath shewed his feare by falling downe to so great a Majestie as he seekes to serve, neither were it fit a man should stand by and take his leave, as if two equalls were met (we neither come so into the presence of our parents, neither doe we so depart from them) and shame our selves as if wee had never notes in Gods House better than our selves. The Elders as they fall first, so they are found last in the like posture, and so we leave them, and come to our third thing in Gods House.

CHAP.

Chap. V.

Concerning the ſtandards of the people, and the gard of Angells, that is the place of Lay-Chriſtians, and the attendance of holy Angells in Gods Houſe.

Signa Sanctorum.

Rev. 4.6,7,8,9. The Standards, Enſignes, Banners, and Badges borne by the Congregation of *Iſrael* in the Wilderneſſe have ever beene the deſcription of a people gathered together before God to ſerve him, and I conceive the old and new Teſtament, in the accomodation thereof to have no other meaning and myſtery, though I know this is not made of it by many, both Moderne and Ancient Divines. In one *Pſalme* Beaſts are Emblems of the Campes and Companies both of the godly and ungodly. *Pſal.* 68.10. the word is *Caiath* or *Caiah*, which ſignifies the wild beaſts, *Gen.* 1.24, 25. becauſe in them is the greateſt life and livelineſſe, and it is applied by *David* to Gods people, in whom there ought to be in the ſervice of God the greateſt ſpirit and life: Its likewiſe *ve.* 30. given to ſinners; and the *Chaldee* tranſlates it *Azmiei* of them, and further, 2 *Sam.* 23 its put for the troopes of the *Philiſtins*, & 1 *Chro* 11.15 the word *Machanes* is uſed for it, which every learned man knows to be a Campe or Leager. *Gen.* 32.2. *Jacob* calls the place where the Angells met him *Mahanaim*, two Hoaſts or Campes, for as *Laban* in the reare, and *Eſau* in the front came againſt Gods ſervant; ſo his bleſſed Angells came for him, and made two Campes to croſſe them both. In the ſong of ſongs it is concluded that the *Shulamite* ſhould convert to God as it were a double Army, either of *Iewes* and *Gentiles*, or as the children of the *Iewes* converted to their fathers.

and the disobedient to the wisdome of the just. *Can.* 6. 13. *Luke* 1.17. I may hold my resolution, and take the foure Beasts for the congregation of the Gentiles, or all people that come in and encampe about the throne of the Lambe, and seates of his Ministers, wee will consider their names, number, orders, office, and actions.

Names, *Beasts* better as in *Ezech.* 1. 5. *living creatures* of the most vigorous nature; *Quatuor sunt superbi, vel qui eminent in mundo, Leo inter feras, Bos inter Iumenta, Aquila inter volucres, & Homo cui Deus supra omnes pulchritudinem largitus est, ut omnibus imperaret, Schindler, pag.* 266. *d.* Gods people should be as courageous as *Lyons*, as patient in bearing their burdens as the *Oxe* is in labour, and submitting to his masters yoke. They should quit themselves as *men* in their best reason, and rule and subdue their lusts to Gods Spirit. They should like *Eagles* fore aloft into the contemplation of divine things, and be speedie in the dispatch of all their businesse, their number is foure, and that is from their quarters or campes, as they lie *East*, *West*, *North*, and *South*. Their Catholicke concord and universall consent in all things is divinely described by *Ezechiel*. Their *faces*, and *wings*, *feete*, and *soles* of their *feete*, *wheeles* and *rings*, are nothing else but their unanimous consent in all things. Their faces are foure, and yet but one face in their aspect, *ver.* 10. *Foure had the face of a man, and the face of a Lyon, &c.* They were not as foure heads looking severall wayes, but it seemes as one head fashioned to forme foure faces, and all looking one way: when they looked *Southward*, they had all the face of a Man; when they looked *Eastward*, they had all the face of a Lyon; when they looked *Westward*, they had all the face of an Oxe, and when they looked *Northward*, they had all the face of an Eagle.

Universalitie and unitie in minde and motion is that which ought to be in Gods Saints: Their wings had the *hands of a man under them*, to shew that their high contempla-

temptations and soring into divine Mysteries was with humble and heartie readinesse to doe the things they understood. Their wheeles did carry them on all sides in the same course, and the rings did unite them as one in motion, and they were full of eyes to direct them to the true end of all their actions: furthermore these foure Beasts thus fashioned and formed, to expresse the faith and fellowship of Gods people, and their universalitie to looke to all Regions in their Religion, and not Schismatically to professe one in a corner, or command all to looke into some division or part; the holy Catholike Church is most universall, and binds us to all places where Iesus Christ hath sent his Gospell, and this must also be added, that the foure beasts are divided into twelve *Tribes*, and the order of three is in them all.

To every beast three Tribes are allotted, and then the whole number is twelve, and this is a great mysterie and most certaine marke of a true Church in the *Revelation*, *Rev.7.* The tribes are sealed, and two for Idolatry separated from the seale, as *Dan* and *Ephraim*, yet the number is made up, and twelve tribes are sealed, and in each tribe twelve thousand, and twelve times twelve thousand is the number of Gods people, *Rev.* 12.1. the crowne upon the head of the Church is 12. stars, *Rev.* 22.12.14. *Twelve gates, twelve foundations*: on the gates are written the twelve tribes, on the foundations the twelve Apostles, and what is all this but a Church constant in the Doctrine and Fellowship of the Apostles. Their order is strangely described, *Rev.* 4.6. they are *in the middest of the throne, and round about it*, no circumference, but every point of it rests upon the center. It was Saint *Pauls* joy, *Col.* 2.5. to see the *order* and *faith* of that Church: *faith* plants a Church upon the foundation, and thats Christ; order keepes all the members from confusion, and placeth them as members in the body, that all may serve for the good of the whole. Their office is in their eyes and wings, and it

seemes the one is outward, and the other inward, *Rev.* 8. their wings and their workes are to be seene of men, but their eyes that must guide therein be within, and secret in themselves, and must teach them, that Gods Service must be with understanding; God loves cheerefulnesse in our obedience, and wisedome in all our workes, their actions are to give glory unto God, and not to rest night nor day in praises of his Name.

Castra Angelorum.

The last part is the invisible attendance of Angells, and shewes the Majestie of God to be exceeding great; *Seaven Angells are before the Throne*, and these I take to be the Princes of Angells, and the millions of the rest watch and ward, and worship with us our gracious Saviour. Our Church hath added; *Therefore with Angells and Archangells, and with all the company of Heaven wee laud and magnifie thy glorious Name, and evermore, praysing thee and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy glory, Glory be to thee O Lord most high.*

CHAP.

Chap. VI.

Containing an exhortation to constancie in the Doctrine, Fellowship, Sacraments, and Prayers of the Church,

Act. 2. 42.

He that will not be an *Heretick* and denie the truth, must continue stedfast in the Apostles doctrine, & he that wil not be a *Schismatick* & depart from the Church, must keepe himselfe in the communion of the Apostles, that he may be partaker of the Altar and Prayers of the Church. Saint *Ignatius* in his Epistles very often makes the communion of the one to flow from the communication with the other, Take away the *Apostles fellowship*, and you take away the *breaking of bread*, and prayer at the Lords Table: except there be a Priest within the Altar, the people are wholly without it. I say, it is Saint *Ignatius* his constant determination, that the people must so depend upon their Pastours, that they doe nothing without them, *Ep. ad Polycarpum*, μηδὲν ἄνευ σοῦ γινέσθω, μηδὲ σὺ ἄνευ θεοῦ γνώμης τι πρᾶσσε, As nothing must be done without the minde of the Bishop, so the Bishop must do nothing without the minde of God.

The Apostles and Bishops hee makes next to God in the Church, he acknowledgeth none above them, respecting the Ecclesiastical Ministerie. *Epist. ad Trall.* τῷ ἐπισκόπῳ ὑποτάσσεσθε, ὡς τῷ κυρίῳ, αὐτὸς γὰρ ἀγρυπνεῖ, Be subject to the Bishop, as to Christ, for he watcheth for you. He applyes the Apostles words, *Heb.* 13. 17. to the Bishop, and defines him in the same Epistle, lest we should imagine

gine his name to be common to all Paſtours, τί γὰρ ἄλλο ἐπίσκοπος, ἀλλ' ἢ πάσης ἀρχὰς, καὶ ἐξουσίας ἐπέχοντα πάντων κρατῆ; what is a Biſhop but one that bears ſway and autoritie above all others? *Epiſt. ad Smyrnenſes*, he ſayes thus, ὅπου γὰρ θεοῦ τὸ κρεῖττον, παραπλήσιον ἐν πᾶσι τοῖς οὖσιν, ὅτε δ' ἐν ἐκκλησίᾳ μεῖζον τι ἐπισκόπου, As in all the world there is none greater then God, ſo in the Church and Order Eccleſiaſticall, there is none greater then the Biſhop. The ſame Father exhorts in *Epiſt. ad Epheſ.* ὑμῖν πρέπει συντρέχειν τῇ τοῦ ἐπισκόπου γνώμῃ, τοῦτο καὶ θεὸν ποιμαίνοντι. The people ſhould concurre in their conſent to what their Biſhop teacheth them according to God, ὅπως συμφώνως τῇ γνώμῃ τοῦ θεοῦ, that they may concurre and accord in Gods minde: and again, ὑμᾶς χρὴ ζῆν κατὰ γνώμην θεοῦ. The people muſt live after Gods minde, and the Biſhop muſt be their guide therin. As in the Apoſtles dayes, the head of the Churches fellowſhip was from them, to which our Saviour added ſeventie Diſciples; ſo in the ſucceſſion, the Biſhop is the head and chiefe to which the Presbyters are added, and of them Saint *Ignatius* ſayes thus, ὑποτάσσεσθε καὶ τῷ πρεσβυτερίῳ, ὡς ἀποστόλοις, &c. be ſubject to the Presbyterie, as to the Apoſtles. This he explains after, when he makes a fuller narration. *Epiſt. ad Trall.* Ἐπίσκοπος τοῦ μὲν πρὸς τὸν ὅλον τύπος ὑπάρχει, οἱ δὲ πρεσβύτεροι ὡς συνέδριον θεοῦ, καὶ σύνδεσμος τῶν ἀποστόλων, The Biſhop is the type of him which is the father of all. Prieſts are the aſſeſſors with God & the band of Apoſtles. The Apoſtles fellowſhip, as it was in the the 12 Apoſtles & 70 Diſciples, ſo afterwards it continued in Biſhops and Presbyters, and as the Apoſtles had commited unto them the calling of all ordinary Paſtours, and correction of all mens manners, that is, God appointed them to ordaine and cenſure, and without them the ſeventie could not execute any ſuch power: So the Biſhops above all other Paſtors have this power, & without them it cannot be executed by any inferior Miniſter.

And

And I never read teſtimonie in the Word of God, or any ancient Writer to the contrary. Saint *Paul* decreed the Excommunication of the inceſtuous perſon, & commanded the Church of *Corinth* the execution thereof, & reprehended them for their neglect. As we are to receive our doctrine from the Apoſtles, ſo our fellowſhip, and all proofe of ſucceſſion in the Miniſtery is taken from thence, *Tertull. lib. de præſcript. c. 32. Evolvant ordinem Epiſcoporum ſuorum, ita per ſucceſſiones ab initio decurrentem, ut primus ille Epiſcopus aliquem ex Apoſtolis vel Apoſtolicis viris, qui tamen cum Apoſtolis perſeverarit, habuerint auctorem & anteceſſorem: hoc enim modo Eccleſiæ Apoſtolicæ cenſus ſuos deferunt: ſic* Smyrnæorum *Eccleſia habens* Polycarpum *a* Ioanne *collocatum refert, ſicut Romanorum* Clementem *à* Petro *ordinatum edit.* Let them examine the order of their Biſhops, that ſo hath held by ſucceſſion from the beginning, that, that firſt Biſhop might have for his authour and predeceſſour, ſome of the Apoſtles or Apoſtolicall men, yet ſuch as have perſevered with the Apoſtles, for ſo the Apoſtolicall Churches gave their Suffrages. So he relates of the Church of *Smyrna*, where *Polycarpe* was placed by Saint *Iohn*, and ſhewes the like of *Clement*, ordained by *Peter* for the Romanes. *Cyprianus l. 2. Epiſt. 20. et Pamelii 42. laborare debemus, ut unitatem à Domino & per Apoſtolos nobis ſucceſſoribus traditam obtinere curemus*, we ought to labour, that the unitie from the Lord, and by the Apoſtles to us his ſucceſſours given, through our care might be retained. *S. Auguſtine in Pſal. 44. quid eſt, pro patribus tuis nati ſunt tibi filii, patres miſſi ſunt Apoſtoli, pro Apoſtolis filii nati ſunt tibi, conſtituti ſunt Epiſcopi? Hodie enim Epiſcopi, qui ſunt per totum mundum, unde nati ſunt, Ipſa Eccleſia patres illos appellat, ipſa illos genuit, & ipſa illos conſtituit in ſedibus patrum.* What means this, in ſtead of fathers, ſonnes are borne to thee? the Apoſtles are ſent fa-

 thers,

thers, for Apostles sonnes are sent to thee; Bishops are constituted, for the Bishops at this time, that are through all the World, whence are they born? the Church it selfe calls them fathers that begot them, and that constituted them in the seats of the fathers; many moe such passages might be cited and sent both to *Rome*, and some other Churches as citations, nay, as sentences of condemnation for two errors, both contrary to this truth, as they are also contrary one to another, and agree in nothing but falshood: first, *Bellarmine l. 4. de Pontifice. cap. 25.* sayes thus, *Magnum est discrimen inter successionem Petri & aliorum Apostolorum. Nam Romanus Pontifex proprie succedit* Petro, *non ut Apostolo, sed ut pastori ordinario totius Ecclesiæ: at Episcopi non succedunt proprie Apostolis, quoniam, Apostoli non fuerunt ordinarii sed extraordinarii pastores, quibus non succeditur, nisi improprie.* But God appointed his Apostles, such as should be succeeded: for how otherwise is his promise made good of being with them to the worlds end? Others to avoid the Pope and all Bishops, say this fellowship may come from all Pastors, and that they have power to ordain, nay, some are so absurd, that they stick not to say, Pastors may be made by the people, and Magistrates may set up Ministers, and never be beholding to *Rome*, or any Bishops or Pastours that were ever ordained by them. Saint *Ignatius Epist. ad Ephes.* ὑποτάσσεσθε τῷ ἐπισκόπῳ, καὶ τῷ πρεσβυτερίῳ ἀμερίστῳ γνώμῃ κλῶντες ἄρτον, obeying the Bishop and Presbytery with immoveable and stedfast minde, breaking one bread, &c. He shews plainly that breaking of bread must follow our undivided fellowship from the Apostles and their successours: and surely how can we have the Sacraments duly administred, if wee be not truly informed of our Pastours calling, and the comming of it from the Apostles?

Let mee exhort all good Christians to keepe close to

these

these notes of the Church; first, sound Doctrine, which the Apostles have only delivered. Secondly, an holy fellowship, fetched from the Apostles, and kept by the faithfull in all obedience to their Bishops as the chiefe of Pastours, and the Presbyters, ὡς συμβούλοις καὶ συνέδρῳ τοῦ τῦ ἐπισκόπε, *Epist. ad Trall.* as his *consiliarii & assessores*, english it as you will, so you erre no more in your base account of Bishops. What hath not *Rome* made offensive to vulgar eares? the name of a Bishop, Priest, Altar, Sacrifice, and all Church-service is set at nought, and wee abhorre to heare of venerable antiquitie, its to small purpose to presse any thing upon them that have sworn to believe nothing but their own novelties, and late inventions of distempered persons set on foot to trouble the peace and quiet of our Church, which (I believe) holds in the most holy manner the Doctrine, Fellowship, Altar, and Prayers expressed, *Act.* 2. 42.

Storme not at the word Altar, for breaking of bread cannot be without it in that sense which is so often inculcated in the Epistles of Saint *Ignatius*, and think no man can be ignorant, that will not wilfully blinde his eyes with prejudice to an Altar, and rather make it any thing then an holy Table. Surely from fellowship with Bishops he concludes his Altar, as Saint *Luke* does breaking of bread from fellowship with the Apostles. I would wish the separation of our times to take heed lest to avoid Popery, they part with puritie it selfe, and do not so much find as forsake what they seek for, if they take not ministerie from us, they have none. Then they can have no Baptism, break no bread, and where will they finde the marks and notes of their Church, if they brand ours, for none of Gods? our Doctrine, Fellowship, Altar, and Prayers, will find footing, when I feare they will faile in all, if they oppose us in any. May I conclude, & not be thought to flatter? for I professe what I have said hath ever been my opinion, that Bishops are by divine institution. CHAP.

Chap. VII.

The Cause and Cure of all our Contentions.

Vnitie in the Church is the path of peace, which Papists and Sectaries disturbe in a contrary course. The one misplacing the head, the other the feet, and both set them where they should not. The Papists place their Pope, where they should place all Bishops, and Sectaries seeke that in the feet which is onely to be found in the head. Saint *Cyprian de unitate Eccles.* compares the universall power and jurisdiction of Bishops to an head, which derives all the vertue to the bodie. To a root which feeds and fils all the branches. To a fountain from which flow all streames. To the Sunne that sends forth all rayes and beames, &c. This head, root, fountain, and Sun, the Papists make their Pope, & all Bishops but members, branches, streames, and beames of him. *Ab uno Episcopatus unitatem ab unico capite, radice, fonte, sole oriuntur omnes Episcopi, & hujus Episcopatus à singulis in solidum pars tenetur. A singulis in solidum*, every Bishop holds wholly for his part whatsoever is in the whole. The head, root, fountain and Sun are similar and alike in all the members. The same vertue is in one Bishop that is in all Bishops, and the body being univocall, hath but one essence in all the parts of it. Order, jurisdiction is the same, and nothing heterogeneall, but the Popes challenge to take all to himselfe, and make Bishops stand to his courtesie for their calling and power, as if all the Sea were in Tyber,

Tyber, or the whole Sunne in the Romane Sphere, the root in one branch, and all the vertue of the head in one member. Sectaries are as senslesse that take off the head to give life to the feet: raise up the root, that the branches may flourish. Cut off the fountain, that the streames may flow, and remove the Sun out of its Orbe, that they may enjoy the light. These be our diseases, whose causes and cure we are now to seeke out, and hope it will helpe us to recover our misery.

I suppose I may reduce all the causes to two heads, Envie and Ignorance, Envie of the persons, Ignorance of the calling of our Bishops. Their persons and practices are so hated, that *Timothy* and *Titus* must be unbishoped for their sakes. We imagine corruptions in Bishops, and cast such eyes of discontent upon them, that we cannot abide to heare of their calling. I am confident, till that be established, our contentions will never ceale. They are the words of holy *Ignatius*, breathing with the sweet spirit, that was in the beloved Disciple, φεύγετε τὸ μερισμὸν καὶ τὰς κακοδιδασκαλίας, fly the division of unitie, his arguments which are as medicines to cure the disease are foure, *Epist. ad Philad.* First, μία πίστις, one faith to be beleeved of all. Secondly, ἓν κήρυγμα, one predication of the same as an effectuall meanes. Thirdly, μία εὐχαριστία, one Eucharist to seale it, wherein are many unities to perswade us from division. First, μία σὰρξ, one flesh of our Lord Iesus Christ given for us. Secondly, ἓν αἷμα, one bloud shed for us. Thirdly, ἓν ἄρτος, one bread visibly broken to us. Fourthly, ἓν ποτήριον, one cup distributed to us all. Fiftly, ἓν θυσιαστήριον, one Altar or Table, where we communicate. The last argument, is, εἷς ἐπίσκοπος σὺν τῷ πρεσβυτερίῳ καὶ τοῖς διακόνοις, one Bishop together with the Presbytery and Deacons. This last unitie being disturbed, disturbes all the rest, and because all the spite is against the Bishops wherein lyes the Churches unitie, we will

will vindicate the truth thereof, and prove plainly, that Bishops as the best instruments, derive all power and peace to the Church, and that without them no unitie can possibly in all the rest be imagined or maynteined.

We will begin with the mayn text, *Eph.*4.11,12. There is a double calling for a threefold end. First, extraordinary, in *Apostles, Prophets, Evangelists*. Secondly, ordinary in *Pastors and Teachers*. Vpon these two hangs the perfection of the Saints, work of the Ministery, and edification of the universall Church. In the first wee have that calling which is of God, and by God alone. In the second, that which is also of God, but by man, and here we must inquire by what men? the Scripture resolves us, by the Apostles, and by no others; and therfore *Timothy* and *Titus* could be no Evangelists for two reasons: First, because they were not called immediatly of God and by God, but of God by man: and Saint *Paul* witnesseth, hee ordained *Timothy*, 2.*Tim.*1.6. and no question, the same is to be laid of *Titus*. Secondly, both these ordained others, which was effected by no extraordinary persons before them since the Apostles. The objection is, that *Timothy* is bidden *doe the work of an Evangelist*, and therefore is one of their number. By this reason I must reckon also the foure Evangelists, and reduce them to the same order, and so confound Apostles and Evangelists. A cleere distinction will remedie this confusion. First, some Evangelists were writers of the Gospel. Secondly, others Preachers of it, and both these are so called from the object of their imployment, and not from the author of their calling. We must therefore finde out in the third place Evangelists by calling, such as was *Philip*, *Acts* 21.8. who being compared with the seventy, *Luke* 10.1. seemes to be an example of that calling. First, they preached, so did *Philip*. Secondly, they wrought miracles, so did *Philip*. Thirdly, they went before Christ to make

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way for him, and his Miniſtery, ſo did *Philip* before the Apoſtles, as will appeare, *Acts* 8.5. and not onely hee, but many more, *Ver.*4. which Chriſt had called before his death, of the ſeventy, the Apoſtles remayning at *Ieruſalem*, *Verſe* 1. which followed *Philip*; when they heard of his ſucceſſe, *Verſe* 14. and ordained Paſtours where he had begun the Goſpel, *Verſe* 17.

This immediate power to ordain, Chriſt gave his Apoſtles, and by ordinary Paſtours they are ſucceeded, and not by extraordinary, and *Timothy* and *Titus* are examples, ſo is *Epaphras Coloſ.*4.12. who was one of *Coloſſe*, when he was at *Rome*, for it is not following of the Apoſtles that makes men *Evangeliſts*; or every abſence, that denies them to be Biſhops. In *Coloſſe*, wee may conjecture that *Epaphras* was Biſhop of that place, and had *Laodicea* and *Hierapolis* adjoyned unto it, *Coloſ.*4.13. *Archippus* may be counted for the Presbyter with the Biſhop, and *Philemon*, in whoſe houſe he was the Deacon, for Saint *Paul* ſtiles him in a manner, as *Ignatius* did the Deacons in his time, συνεργὸν, fellow-labourer, συνδοῦλον, fellow-ſervant, for ſuch work together in their Maſters buſineſſe. This order being obſerved, the Apoſtles and Biſhops continue the ſucceſſion, and without the there is none in the Church. In theſe two Ieſus Chriſt immediatly communicates his power of the Keyes to the Church, and none receive it ordinarily but from ſome one of them. The Pope abuſeth all Biſhops to fetch them under his power. The people prophane Gods ordinance when they appoint Paſtours. We muſt confine our ſelves to theſe two heads, or elſe we miſſe Chriſts order, and this is not my conjecture, but the conceit of antiquitie, and by modern Divines is brought againſt the Popes uſurpation above Biſhops.

Saint *Cyprian* in the Councell of *Carthage*, hath theſe words, *neque quiſquam noſtrum, Epiſcopum ſe eſſe Epiſ-*

eoporum conſtituit, aut tyrannico terrore ad obſequendi neceſſitatem collegas ſuos adigit. The Monarchie of one Biſhop in the univerſall Church is a plain tyranny, and ſo is a Presbytery in every Pariſh, where there is no remedie as well againſt the popular as papall juriſdiction. If the Pope infect the Church it muſt needs periſh, becauſe there is no power above him, ſo muſt the Pariſh, for none can helpe it, being ſo independent in it ſelfe, and abſolute from the command of all others: both theſe take away all libertie of calling Councels, and are uncontrouleable in their own wayes. This cannot be of God, to leave his Church deſperate of meanes to helpe it. Betweene both there is a middle way, and that is to have the Churches power in the hands of many, ſo that one may helpe another.

In the firſt Councell, *Acts* 15. the Apoſtles as heads with the Elders, meet in conſultation & determine what is beſt for the Churches in *Antioch*, *Syria*, and *Cilicia*, *V.* 23. and wiſely apply the remedie according to the diſeaſe, for it ſeemes to ſome good Divines, that the act involves no more then are mentioned in it, and that *Corinth* and other Churches were not tyed by this Canon: but might eat of meats ſacrificed to Idols, and onely were to uſe charitie and diſcretion at ſuch times as it might offend the weake Apoſtles and Elders, conſider of the matter, *Verſe* 6. diſpute and determine it, and diſperſe abroad the Decree to be obſerved of thoſe Churches that are ſpecified in it. A cleare and evident truth. How the Apoſtles attempted to do nothing without conſent. Its a true rule, that no one man makes Canons for all Churches, & there was never any Biſhop ſave the Pope that challenged all power: but as men moſt peaceably ſought to governe after the divine Canon, and approved Cuſtoms & Councels of Gods Church. No Biſhop makes Lawes, but takes (as he ought) the ſole power to ſee them executed; for if

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God truſt them with his power to ſee it executed, ſhall the Church diſtruſt them with her Councels?

Bellarmine would help the Pope into his chaire by this poore ſhift. Biſhops are abſolute in their Dioceſes, and have none above them, therefore is the Pope ſo in all the World. An Argument of an ill conſequent, and contrary to Chriſt and his Church. To Chriſt Ieſus, to deprive him of his Monarchie, and order of ruling, who began with many, and *Epheſ.* 4. 11. makes mention of all his officers in the plurall number, and in no ranke can wee thruſt in one to be above al; when the Apoſtles were above the 70 they were many, and it is but a miſerable begging of the queſtion to bring in Saint *Peter*, as the head of all the reſt. Wee finde that in a multitude, yet well ordered, and ſee in the extraordinary calling a number of Apoſtles above all the reſt, and in the ordinary we finde numbers of Doctors and teachers, yet not confuſed, as to ſet them all in one and the ſame indifferencie and equalitie of place & dignitie, for this would bring the Church to an anarchie; for where there is no order, there is juſt conteſtation that no man is bound to any obedience to another, and whiles all ſtrive to be equall, the Church will never ceaſe to quarrell. I muſt therefore thinke the tyranny of one and all alike; for what the Pope pleads to have none above him, ſo all plead the ſame that they will have none above themſelves. To ſay none are above Biſhops, makes them equall, and ſuch an equalitie ſtands with the Churches peace, and without it, it will never be obtained or maintained. *Unus eſt Epiſcopatus, cujus à ſingulis in ſolidum pars tenetur. Cyprian. de unitat. Eccleſ.*

Before I produce my teſtimonies for them, three mayn objections would be cleered. Firſt, From their election, they may be choſen of others. Secondly, they may chooſe others to ordain with them or for them. Thirdly, they are the Churches invention. Others may chooſe them,

Saint *Ignat. Epist. ad Philadel.* πρέπον ἐστὶν ὑμῖν ὡς ἐκκλησία Θεοῦ χειροτονῆσαι ἐπίσκοπον. It behoves you of *Philadelphia*, as the Church of God to choose a Bishop, and Saint *Cyprian* for all Priests, *Plebs maximè habet potestatem eligendi dignos sacerdotes, vel indignos recusandi, Concil. African. apud Cyprian. Epist.* 68. If the people may chuse Bishops and Priests, their power is not so immediatly of God, but the Church may intercede and act a part between God and them, as it did, *Acts* 1. 23. & 6. 3. & 13. 2. 3. Saint *Ignatius* will give us light and leading to answere sufficiently all these testimonies. It behoves you of *Philadelphia* to choose a Bishop for the Church of *Antioch* in *Syria*, *ut obeat legationem Dei, & concedatur illis in eundem locum congregatis, etiam glorificare nomen Dei*, that he may undertake Gods delegation, and that the people of the same place may congregate, and give God his due glory. Without a Bishop to order the Church assemblies, they are meere conventicles and unlawfull meetings. Here by the way observe that the Father speaks of such helpe as one Church may and ought to afford another. *Annunciatum est mihi Ecclesiam Antiochenam esse pacatam*: it is reported unto me, that the Church of *Antioch* is quiet and peaceable, and needs your help, that enjoy a worthy Bishop, and I would with you to doe as Gods Churches have alwayes done, *ut semper fecerunt proxima Ecclesia, quorum alia misere Episcopos, nonnulla verò presbyteros & Diaconos*, that the next Churches some of them have supplyed their neighbour Churches with Bishops, others with Priests and Deacons.

Rome outreacheth and straineth this testimonie upon the largest last, and helps to stretch it with her teeth for the Pope, that hee ought to choose all Bishops for the Churches. With his leave, the words serve for any Bishop with his Church to helpe others to able men that weare them, and for our Novelists they may not once name this

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text, that will chooſe for themſelves, and ſuffer no others to meddle with their right, when all Churches have, & ought to have a common right one in another. For the words of Saint *Cyprian*, they may be expounded that the people being peaceable as it was with the Church of *Antioch*, and keeping concord amongſt themſelves they may then with one conſent uſe all their power to gaine worthy Prieſts, and ingage it to the uttermoſt to oppoſe them that are wicked and unworthy, and their teſtimony is to be heard of their betters. The Church ſeparates two, and God makes choice of one, ſeven honeſt men are looked out of the ſocietie of Saints, and appointed by the Apoſtles to the buſineſſe of the Church, *Paul* and *Barnabas* are ſeparated by the Church to a ſpeciall work, ſignified to them by the holy Ghoſt, Let the people on Gods name in theſe peaceable waies walke with the Church, and for the Church, and I know none will condemne them: but they are to know all theſe elections are not of the eſſence of a Biſhop, for hee may be ſo when hee is ſent from one Church to another, and therfore to ſpeake diſtinctly, and avoid confuſion. Ordination belongs to a Prieſt, Conſecration to a Biſhop, and Tranſlation is when he is removed from one place to another. Theſe three are the formes of the Church, and Rites ſhe uſeth to expreſſe her ſelfe; but the Epiſcopall power is that which God gives unto them, whom hee uſeth as his immediate means to convey it to the whole Church.

For the ſecond objection, that Biſhops ordaine with others, and by others is eaſily anſwered in *Timothy*, that he was ordained by the hands of Saint *Paul*, and may be the hands of the Preſbytery, that is, of others that joyned with him, or it may be the office hee received by S. *Pauls* hands alone. The queſtion is not whether Prieſts may joyne with the Biſhop: but whether they may do it alone without the Biſhop. There is ſome thing ſaid for

Chorepiſcopi, or rurall Biſhops that they have ordained, which were unlawfull, if ordination were ſolely Epiſcopall. I anſwer, what the Biſhop may doe by deputation is nothing to my diſputation. I ſpeak of Gods order, and that which is divine, of the humane Lawes of the Church, and what power Biſhops have to depute others I leave to them. I look upon that which I conceive to be Gods appointment, and the conſtant courſe of the Scriptures, which ſignifies unto us that either the Apoſtles, or ſuch as *Timothie* and *Titus* ordained, and not one word of any Evangeliſt or Prophet, or of all Paſtours, but ſome ſpeciall ones ſelected by the Apoſtles before their death. So *Timothie* ordained as an Evangeliſt, and you at once affirme two untruths, 1 that *Timothie* was extraordinarily called, and ſecondly, that ſuch an one being none of the Apoſtles number might ordaine: *Timothie* was made a Miniſter by impoſition of hands, and to *Timothie* was committed the power to impoſe hands upon others: but both are arguments againſt his extraordinary calling, and hee that makes Evangeliſts or Prophets by impoſition of hands ſayes that which no word of holy Scripture will warrant him, either by one example or precept in all the new Teſtament.

The third objection is, that Biſhops are the Churches invention, *in Schiſmatis remedium*. I am glad, they that like not of Biſhops to be of God, will confeſſe them to be of men, for ſo good an end, and it ſhewes what wee have ſaid to be abſolutely true, that without Biſhops, the Church muſt needs be filled with faction, and ſure I am, the quarrell with them is the cauſe of all our doleful contentions and grievous complaints, and if men could world them out, and have their wils, it would not be, *So many men, ſo many minds*, but millions of miſchiefe and miſery to this our Nation. Its well they ſee ſuch wiſdome in the neceſſitie of Biſhops: but is not the originall dange-

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rous to cenſure Gods Providence of defect, and mens inventions of Idolatry. To ſay God provided not for Schiſme is to mee a ſecret Atheiſme, and checke to him that better ſees what the Church needeth, then to leave it in ſo mayne a matter to the policie and pietie of men. Againe, the remedie is worſe then the diſeaſe, and of deſperate cure to them that call all humane inventions in queſtion for Idolatry. I hope a neceſſary means to prevent diviſion in Religion is a ſpeciall ordinance of God, and to make it humane is worſe in my thoughts then to make it divine.

Saint *Hierome* is the moſt welcome autour they have, and yet, *contra Luciferan.* hee ſayes, the Church conſiſts of many degrees, and makes the higheſt end in the Biſhops, and *Dionyſius Eccleſiaſt. Hierarch. c. 5.* affirmes not of one, but of all Biſhops, that *immediatè in Chriſtum terminantur*: and the aforeſaid authour, *ad Evagrium*, ſayes, *ſummum tenent locum*, and Saint *Cyprian. Epiſt. 65. Pamel. l. 5. Epiſt. 9. Epiſcopi omnes Apoſtolorum ſunt ſucceſſores.* It were eaſie to multiply autorities that ſpeake home in this buſineſſe. Saint *Ignat. Epiſt. ad Smyrn. Laici ſubjecti ſunto Diaconis. Diaconi Presbyteris, Presbyteri Epiſcopo, Epiſcopus Chriſto, ut Chriſtus patri.* The ſubordination and ſucceſſion is full, Lay-men muſt ſubmit to the Deacons, the Deacons to the Prieſts, the Prieſts to the Biſhop, the Biſhop to Ieſus Chriſt, as Ieſus Chriſt to his Father. *Epiſt. ad Magn. ut præſideant Epiſcopi loco Dei, & Presbyteri, loco conceſſus Apoſtolici, &c.* Biſhops are placed in Gods ſtead, Prieſts accompany them as the Apoſtles did Chriſt. Hee called them to worke with him, and ſo Biſhops call Prieſts to preach the Goſpel, and propagate the faith with them. We muſt lay the compariſon thus, as the Apoſtles were to Chriſt, ſo are Prieſts to Biſhops. The ſimilitude holds in the ſubordination, not in the æqualitie, as if either Biſhops

shops were equall to Christ, or Priests to the Apostles, but the accommodation of the sense must be as the Autor means it in the order of things, and not the jurisdiction; for here the distinction will hold and helpe us, that is by Papists absurdly applyed to the Apostles, to make them equall in the one; but not in the other: when wee are certain of them, that order, and jurisdiction is the same. *Isidorus de officiis Ecclesiasticis l. 2. c. 7.* explaines fully what Bishops and Priests hold in common, and what is proper to the one above the other. *Hos sicut Episcopis, dispensatio ministeriorum Dei commissa est, presint enim Ecclesiis Christi, & in confessione divini corporis & sanguinis consortes cum Episcopis sunt: similiter & in doctrina populi, & in officio predicandi: sed sola propter autoritatem summo sacerdoti Clericorum ordinatio, & consecratio reservata est.* Chrysostome *sola ordinatione Presbyteros Episcopi superant, atque hoc tantum plusquam Presbyteri habere videntur.* Saint *Hier. in Epist. ad Evangrium, quid facit Episcopus, excepta ordinatione, quod non faciat Presbyter.* Saint *Cyprian. Epist. 65.* sayes thus, *Dominus, Apostolos, & Episcopos elegit, Apostoli elegerunt Diaconos.* He vindicates the Bishops power from a proud and insolent Deacon, and calls him to consider that there is some thing between his calling and a Bishops, as having men and not Christ immediately to appoint him. *Nazian. in Apolog. Fug.* hath this short saying, *Episcopi συνιερεις Χριστῳ Christi in sacerdotio collega sunt*, they are Christs companions in the Priesthood, *Aug. in lib. Quæst. ex vet. test. c. 35. Episcopus Christi imaginem habet, vicarius Dei. Ambr. in 2. Cor. 11. Episcopus habet personam Christi, & est vicarius Dei.* I will end with two of their own, that would draw from Bishops to the Pope, that which is not his due, which these are forced to affirme.

Alphon. de Castr. l. 2. c. 24. de justa Hæret. punit. Ca-

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jetani *sententia est ipsamet falsitate falsior, & est contra sententiam omnium sacrorum doctorum, nam etsi ritus consecrandi Episcopi est ab Ecclesia, tamen potestas Episcopi, concessa illis à Deo est, non ab homine.* The Church may consecrate Bishops, but it hath no power to confer their autoritie, which is given them of God, and not of man. *Cæsar Baronius in Annal. Anno* 58. sayes it is most certain, that the Apostles had their dignitie of Christ, and therfore Bishops that succeed them must needs have it from the same fountain.

I hope, I may now conclude, that Bishops as they are holy in calling, so they ought to be honourable in our account, and that our causes of contention ought to cease, for certainly, as long as we imagine their vocation to be humane, and their actions inhumane, so long wee must needs live at distance, and true devotion will be devoured up with damnable practices, of which our age is full. If *Ismaels* tongue be persecution, *Gal.* 4. 29. then I believe they are persecuted which seeme to persecute others. Never did any man, convicted, go from the seat of judgement without complaint, and exclamation of accusers, witnesses, or judges. Men *shall gnash their teeth* against the most righteous judge and revenge that with words, or an irefull countenance, which they cannot compasse by their power. I professe its difficult to dispute with Adversaries, and not to answere them with their owne language.

Despisers of Dominions, and ill speakers of Dignities are compared, *Inde, verse* 9. to the Devill, who defends himselfe by lyes, and all manner of lewdnesse: but those that will dispute with these, must be like *Michael the Arch-angell*, not so much as to dare to bring railing accusations against any, but *say, the Lord rebuke them* that speake evill of those things they know not, and in the which they corrupt themselves like bruit beasts, who are

inraged if any man doe ſtirre them never ſo little. Saint *Aug. de doct. Chriſt. 4. cap. 24, dicat ſapienter, quod non poteſt eloquenter:* it is better be wiſe, than eloquent in this way, and it is true wiſdome that knowes how to preſerve truth and peace together. This will carry no water about it to quench zeale, but onely ſo much as may ſprinkle it that it may burn the better within compaſſe, & not fire the houſe, which is intended but to warm. Governours ſhould have the leſſe work, if men would walke by this rule. I know ſcandall will hardly be eſcaped in the beſt intentions, we have to others. But S. *Auguſtine* ſhall anſwer for me, *Si de veritate ſcandalum ſumitur, utilius permittitur naſci ſcandalum, quam relinquatur veritas*, if any man will be offended with the truth, its more profitable to permit the ſcandall, then part with the truth. *Conſider what is ſaid*, without paſſion, *and the Lord give us underſtanding in all things.*

AMEN.

CHAP.

Chap. VIII.

Touching some additions to illustrate some former passages, and give satisfaction in the use of a day to God, a place for God, and his blessed Name to be adored above all names.

IGnorance of antiquitie breeds the errours of noveltie, Ita aredde, but a most rude answere to an argument from authoritie, *I care not a button for a Father*, I feare not to finde the forme of Gods service better in *I. C.* and *T. C.* then in holy *Ignatius* which lived in the times of the Apostles. *Liturgies* they like not, all their learning lyes in themselves, and they are able in publique to publish the forme of prayer before they have made it, and if it were not new in the motion of their own private spirits, it would spend it selfe and languish in the dead letter of a publick and common practised pattern.

For Doctrine and Discipline they will trust nothing but the Scriptures, and by them they will be tried, but then they must expound them by their private interpretation, lest the publique prove poysoned with humane inventions. Thus wee condemne, and then contemne, judge, and then despise our betters, For my part, I esteem one blessed *Ignatius* above all moderne Writers for my warrant in the service and societie of the Saints, If they should all set themselves against him in the government of the Church by Bishops, Priests, and Deacons, and the communion of the people with them at the holy Altar, I

had rather rest upon him for a constant and ocular witnesse, then wrest and wring all to the new forme of this last age.

The *Acts of the Apostles* may be an historie of the Churches plantation for some twenty yeares, but Saint *Iohn*, that saw Churches planted and established, might well say more, and set down the exact pattern in his Propheeie written thirty or forty years afterwards, and blessed *Ignatius* living with Saint *Iohn*, might speake that plainly which Saint *Iohn* expressed mystically, yet by his allusion to the Church of the *Iewes*, might let us see our surrogation into their place, and cast the forme after that fashion, then the which there could not be a better, setting apart the types which were fulfilled in Christ, for besides them, we might serve God upon our holy dayes, as they did upon theirs, in our holy places, as they did in theirs.

Saint *Iohn* resembled our place of Majestie by theirs, our place of Ministery by theirs, our place of Auditory by theirs. They kept one day in a week, so do we, they kept Feasts and Festivals, so doe we, as Easter, Pentecost, the Nativitie of Christ, &c. We are Christians in that wherein they were *Iewes*, and shew that their shadows are converted into perfect light, *Revel.* 12. 1. we have that under our feet which was the crown of their head, and that upon our whole bodie which they looked for. The Sunne the Embleme of our Church, and the measure of our time and service. Their Feasts were all lunary, ours solarie, and moneths in Saint *Iohn* are apposed to days and yeeres, *Revel.* 11. 2. & 12. 6. 14. & 13. 5. and makes the distinction betweene a true and false company of Christians.

I say the Sunne is a great ceremony in the Christian Church, and so is the East where it riseth, as may be seene in the solemnitie of Baptisme, which Saint *Peter* mentioneth, 1. *Pet.* 3. 21. Baptisme is the interrogation of a good con-

conſcience, and ſaveth the Church from the flood of Apoſtacie, as *Noahs Arke* did eight perſons from drowning, *Revel.* 7. 1. The foure Winds that ſhake the foure corners of the earth are barbarous wars, ſometimes compared to great and mighty waters, ſometimes to terrible and tempeſtuous windes, theſe caſt downe Kingdomes, and cauſe confuſion, and there is nothing that can ſtand theſe blaſts but the ſealed ſocietie, and Baptiſme well underſtood, will reach the meaning, as being both the ſeale of our ſervice and ſafety with God, if we keepe it, it will keepe us, and bind as well God to us for ſafetie, as it binds us to him in a ſervice as a maſter.

The making of our vow in Baptiſme, is wonderfull ſolemne, if wee ſearch out the ceremonies of ſpeaking and ſtanding at the Font or Fountaine to be baptized. The interrogation is Saint *Peters* expreſſion, and it was made to the conſcience of the believer, *abrenuncias? abrenuncio. Credis? Credo*, more largely thus in the anſwere of the party to be baptized, ἀποτάσσομαι, &c. I diſband my ſelfe from thee (O Satan) and from all thy Angels Autors of Idolatry, & I do bid a farewell πᾶσι τοῖς δαιμονίοις, &c. to all thy mediators for me to thee, as a deceitfull God, and I utterly abhorre all thy pomps and vaine ſervices, &c. Hereby the way underſtand how our Ancients made Pagan Playes, the renunciation of Baptiſme, and moſt damnable to all Chriſtians, because they were ſervices to the dead, and helliſh honours to the infernall fiends, foes to Chriſt Jeſus, and furtherers of all Idolatry againſt him. The Chriſtians abrenunciation ſhould be remembred as the ſeale of his ſervice and ſafety, if hee returne againe to falſe Mediatours, hee loſeth the benefit of his Baptiſme, and becomes, as it were another mans ſervant, and ſeeks ſafety from another maſter.

Having made his renunciation, he begins again, and ſayes συντάσσομαι. I binde my ſelfe, and binde my ſelfe

for ever to thee, ô Christ, as my sole Redeemer and Mediatour, and will gaine God, or go to God by no other, but thy selfe, and I believe, &c. reade but the Churches Catechisme, and the Churches Baptisme, and wee shall finde Saint *Peters* interrogation, and the answere of a good conscience made by the party to be baptized.

The standing will stirre more the coals of contention, but I cannot helpe it, to relate to a reasonable man, what may well be received. In the abrenunciation of the Devill, the partie was to look the Devill in the face, and set it *Westward* towards the Devils throne, or his Idoll and Altar, and testifie his defiance, and departure from him, and to spit at him in token of great detestation, *Fie, get thee hence, what have I to do with Idols*, pomps and vanities of Satan? This ceremonie ended he turns his back upon the enemy, and looks into the *East*, and earnestly vowes himselfe to Christ, and from hence followes the ceremonie of prayer into the *East*, and placing the house of Prayer ordinarily that way, and also placing the holy Table in the East end, and making that the Sanctuary. The whole Tabernacle and Temple stood in the midst of the people of *Israel*: But when they entred the Courts, the Court of Majestie in both places was in the *West*. The Church is Gods throne in generall, as was the Temple & Tabernacle, and Gods people dwell about it, as *Israel* did both in the Wildernesse, and the Land of *Canaan*: But the speciall throne in the Church is the holy Table where we have our perfectest communion with God, It begins in Baptisme, ends in the Lords Supper, and they are the best Saints that are admitted unto it, some reason there is of all that is said from the distinction of times, The *Iewes* and *Gentiles* before Christ by their looking into the *West* professed the darknesse of their dayes: we by looking into the *East*, professe our times to be light.

Its small wisdom to multiply needlesse questions, and

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as great wisdome to answer them that be profitable, To satisfie the weak & the wise alike is impossible, & while one man cryes one thing, and some another, the greater part know not what they doe, or wherefore they come together.

It hath often beene checked in Preachers to speake of needlesse matters, but shall that be needlesse, which the times make necessary? let them aske no questions, & raise no quarrels, with our Church and wee shall count it needlesse to contend with them, that are convicted both of our faith and order, the only two things in Saint *Pauls* greatest joy, *Colos.* 2.5. we should be glad to preach nothing but faith and the fruits of faith working by charity for salvation, but there is a necessitie to preach for order, when they that professe to be children of our Church, nevertheless oppose her holy Orders. This my addition is not to pursue but pacifie the quarrell. Its my dutie to stand for the Church, and perswade with all the members to be of one minde and mouth.

He that sayes to mee, why is one place more holy then another & I may say to him, and why is one day more holy then another? Shall Saint *Paul* resolve us in one word, upon one ground, for one end, *Rom.* 14.5,6. Estimation makes the distinction, fulnesse of knowledge must warrant it, and the glory of the Lord Iesus must be the end of it. In Religion every day is alike to a Christian that will not be a *Iew*, and one day is above another to a Christian that will not be prophane, Hee that keeps no day to the Lord, gives him thanks that hee is not bound to keepe it, either as a *Iew* in *yearely, monethly*, or *weekly* dayes, for the Apostle absolves a Christian from all dayes, *Colos.* 2.16. and makes the observation of them to frustrate the Gospel, *Gal.* 4.10,11.

I say further, or to keepe it as a Christian *Iew*, that is, to except as some doe the weekly Sabbath, and say by

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Sabbath dayes, *Col.* 2. 16. is meant yearly, but not of the weekly Sabbath, this is prejudice to Christian Religion, that brings full freedome first to make all dayes alike before a Christian can make his choice of any day, There must in this point be a full abrogation of the law of days, before a Christian be able to observe any other day to the Lord. Estimation of dayes with fulnesse of knowledge to the glory of Christ is first to keep no day against him, and then to keep any with thankfulnesse for him that hath redeemed us from the bondage of the Law; Our dutie is to serve him, and our freedome to make choice of such dayes as may be esteemed to his glory, not only the Lords day in every weeke, but all other dayes esteemed by Christians above others to the honour of him whose servants they professed themselves. He that esteemeth one day above another may be a *Jew*, and obstinate in his ignorance, yet a good Christian that holds all dayes alike in the fulnesse of perswasion, may likewise in the same hold one day above another, and give God glory in both, yea, greater then hee that is intangled either to prophane a day that is lawfully commanded, or to be superstitious in keeping one of his owne will, and say it is commanded, when he cannot prove it but upon the ground of his own imagination.

The fourth Commandement once commanded the seventh day in expresse words, but never the first in the like termes, it alwayes commandeth the duty of a holy day, and when all dayes are alike it ceaseth not to command the duties of a holiday, which are to be observed according to the determination which God hath left to the Christian Church, which hath made the first day of the week above all other dayes, what advise he gave the Apostles to begin it, we read not, their example is warrantable upon two grounds. First, because Christ made all dayes alike, and therefore they had libertie to choose.

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Secondly, because he made it lawfull to esteeme one day above another, and the assignment hath been to the first day, and it were a sinne either to denie the first as a *Iew*, or neglect the second as a prophane person.

I will conclude with the Apostle. Who, *Gal.* 4. 10. in a full enumeration confirmes our point in hand, and takes away time as our Saviour takes away place, *Iohn* 4. 21, 22. for they are holy alike, and common alike; so that a man would admire what they meane that plead holinesse of time, and implead holinesse of place. If God be no where to be worshipped, hee is to be worshipped at no time, for the solemnitie of the one inferres the solemnity of the other, and the nullitie of the one the nullitie of the other.

Time and place are but elements of Religion, and in themselves weake and beggarly, and commonly the weakest desire them, and see not their bondage. God knowes how to begin the *A B C*, but hee likes not men should learn no further. He compares time with time, and tels the *Galathians* that once they knew not God, but did as it were *kindle their owne fires, and compasse themselves about with their owne sparkles, walke in the light of this fire, warme themselves by these sparkes*, and for reward of their bad service might have lyen downe in sorrow. *Esay* 50. 11. But God in mercie altered their condition to know God, and that which is more to be knowne of God, in obeying the voice of Christ to receive light in him, to trust in his Name, and stay upon him as their God. To this all other things are darknesse, and yet as Philosophers teach us, *non dantur puræ tenebræ*, there is no pure darknesse without some mixture of light.

Their service and their seasons wanted signification. Their service unto them which by nature were no gods, resembled of a duty done to an undue object, *him whom*

you ignorantly worship (saith Saint Paul) *declare unto you, Acts* 17. 23. Their seasons were now out of season, and especially to mix themselves with the *Iews*; and to observe their *dayes*, that is, their weekly Sabbath, *Months*, that is, every new Moon, *Times*, that is, their three Festivals, *Easter*, *Pentecost*, and *Tabernacles*, *Yeares*, that is, every seventh yeare, and the *Iubile*. And here Saint *Augustine* must be a guide unto us, lest we take hold of time, and turn it quite from God: *Contra Adamantum Manich. cap.* 15. *Non quaerat ut dicat Dominus in quo Pascha solemniter celebremus, & quis sit annalis Christianus dies festivitatis, &c. Sed ut intelligat ea non pertinere ad vitam temporalem, sed quae illa significantur cum temporibus.* Wee keepe the Lords day and his Passe devoutly, and all other Christian Festivals, that we observe not times, but the things signified in them, because we understand the ends to which they are appointed. Christians having liberty, use their time to his glory, to whom they owe themselves; and as the Apostle kept the Iewish Sabbath, to gaine thereby the opportunitie of the day: They kept also the Lords day with marvelous equitie, to remember him that had redeemed them, and no man will deny that it is most equall that Iesus Christ should have such a part of our time, as that Christian may vow to yeeld him the last day in the weeke, Redemption will much more require him to finde him out in the first.

Wednesday and *Friday* are kept fasts, and the one is in memory of the treason of *Iudas*, which must be thought of, ashours, to humble us, for *Iudas* could never have betrayed Christ if our sinne had not done it, and we cannot remember this but with detestation of ourselves, and grieve that wee have done wrong to the most innocent, as well as the most holy God. A perpetuall fast would never expiate the evill, yea to remember it is

wayes and by the day to keepe it in memory is a duty no godly man will deny, and his service that day may well be the *Litanie*, as very fit in many passages to exercise the humble soule to lamentation. *Friday* is the memory of the curse for our treason, no malediction had been upon our blessed Saviour, if wee had not laid it upon him, and sinne, and Gods curse, and all the causes of our lamentation, which as we must never forgee, so there will be reason found why the Church chooseth dayes to remember them.

It is true that Saint *Augustine* tels us, wee observe not times as *Iewes*, and put Religion and confidence in a day, as if we had done a great worke, and deeply meritorious with God. But we know there significations, as the Lords day to remember his Resurrection: Festivall dayes, to rejoyce in the triumphs of his servants, and set their examples before us as patternes of pietie. Fasts to humble our selves for our sinnes, and Gods curses upon us, to seeke some speciall blessing upon our selves, and such Ministers as the Church ordaineth for us, as the *quatuor jejunia &c.* Indeed wee make Ceremonies of substance, and substance of Ceremonies. Some stand for a day, as if it were all their religion. Others abhorre their signification as superstition, and little use is made of any thing to give God due glory. I wish Saint *Augustines* words were well remembred that Christians observe not times, but their godly signification and holy use; and so I end for time.

The same libertie that is purchased for dayes, is also obtained for places. All places are alike to a Christian, that is not a *Iew*, and one place is above another to a Christian, that is not a profane person, and dare say the Church & Table are common when Gods people are not in them. The Temple is a type of Christ, and therfore

fore but one Temple. Christ is come and hath made all places alike, and he were a *Iew* that would defend either the Tabernacle of *Moses*, or Temple of *Salomon* to take away his comming, *Iohn* 4.21. Wee believe that the houre is come, that neither in Mount *Gerizim* nor Mount *Sion*, but every where God is to be served, yet what place soever serves to record his name is above all other common places, and holds the Ancient distinction of places in respect of the persons meeting, to wit, the throne of Majestie, the place of Ministery, and the place of auditory.

Neither let it seeme strange that wee speake of the *East* or of the *Altar*, for both are warrantable by better authoritie, then can be brought by him that is set to oppose *Solomons Temple*, as the *Tabernacle* before it had all the honour in the *West*, so had the most ancient Temples of the *Gentiles*, and both are worldly and beggerly rudiments of the times of darknesse, in comparison of our times of light. A thing I could shew at large, but now I will limit my selfe to a few testimonies to declare. I speak not without my betters.

Clemens Alexandrinus l.7. p.724. sayes that, τὰ ἀρχαιότατα τῶν ἱερῶν πρὸς δύσιν ἵδρυται. The most ancient Temples looked into the West, and that a Christian turning from such Temples and their service did ἵνα τὸ πρόσωπον τοῦ ἀγαλματος, &c. stand opposite to Idols, that is, with his face into the *East*. Hee first renounced the Idoll with his face into the *West*, and then to signifie his conversion looked into the *East*, πρὸς ἀνατολὴν τρέπεσθαι, &c. was taught to turn into the *East*, It is plain that confession of Faith, and the prayers of Faith were with faces into the *East*, ὅτι πίστις τὸ φῶς λάμπει, &c. As light shines out of darknesse, &c. A Pagan looked into the *West* the place of darknesse, so did the *Iew* upon the same reason, though not with the same Religion: The

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one is an Idolater, and confesseth blindnesse, the other a true worshipper, yet looking *Westward* for want of the Sunnes appearance, Satan is Gods Ape, and seeks in the Ceremony to abuse God, yet may the *Iew* no more forsake the *West*, then the Christian the *East*, because the Devill will be doing with both, Saint *Hier. ad c. 6. Amor in mysteriis primum renunciamus eum qui in occidente est, nobisque moritur cum peccatis, & sic versi ad orientem, pactum inimus, cum Sole justitiæ, & ei nos servituros esse promittimus.* In the mysteries, first we renounce him that is in the West, and dies to us with sinne, and so turning to the East, we enter a covenant with the Sunne of righteousnesse, and promise that will we serve him. *Dyonis. l. de Eccles. Hier. c. 2. ad occasum conversus Satanam abjurabis, rursusque ad ortum reconverteris Deum confiteberis*, being turned to the *West*, thou shalt abjure Satan, and againe converted to the *East*, thou shalt acknowledge God, *Ambr. cap. 2. De iis qui mysteriis initiantur. Ad Orientem converteris, qui enim renuncias diabolum ad Christum convertitur, illum directa cernis obtutu, &c.* Thou art turned to the *East*, for hee who renounceth the Devill is converted to Christ, and beholds him with direct looke. Saint *Iohn* seemes to me to allude to this custome. *Revel. 7. 2. The Angell ascends from the East*, to meet and embrace them, that looke towards him, and seale them with the safetie of the Sacrament by which Christians seale their service unto him.

Saint *Chrysostome* calls Baptisme σφραγὶς, the very word used by Saint *Iohn*, Saint *Augustine* calls it *regium characterem*, *Nazian.* σφραγὶς. *Clem. Alex.* τέλειον σφράγισμα, and Saint *Basil* explains it to the sense of Saint *John*, *Nisi signatus sit super te vultus Domini nisi characterem in te agnoscat Angelus, quomodo prose pugnabit, aut ab inimicis vindicabit. Nicetas Scholiastes,*

ipsum, quin per eum consequamur beatitudinem Domini filius, agnoscimur, atque adjudicamur; ejus consortes sumus? Baptisme is the Seale, and the Angell brings it from the East, and at this day the custome is observed in the Church of Constantinople by the witnesses for children that first looke into the West, and then into the East.

For me, many seave arguments perswade me in the Apostles words to take it for the holy Table. *Heb.* 13. 10. First, it is that which Christians have for their communion in opposition to ours. Secondly, it is such an *Altar* as we may *be partakers of*. Thirdly, this partaking must be by eating, in opposition to their eating. Fourthly, this eating is sacramentally, and a signe of Christ exhibited as theirs was of Christ full to be exhibited, and so the sence is the same with *partakers of the Table*, 1 *Cor.* 10. 21. in opposition to a Pagan *Altar*, for the Apostle compares Table with Table, and Altar with Altar, and is indifferent in the appellation, as the Holy Ghost is elsewhere. *Act.* 4. 12. *Mat.* 17.

This because it is the signe of our greatest communion with Christ, is also the chiefe signe of his presence, and serves to set forth the place of Majestie. All men have communion with Christ in the use of his Ordinances, All may come to the word, be prayed for, but in this only the faithfull are admitted, novices to be instructed, Penitents to be absolved, and Petitioners not yet admitted, must all be gone when there comes the celebration of the Sacrament, and only the faithfull distinguished from all the rest, must draw neere to the holy Table, and take from it the holy Sacrament.

Say not, why be not the Pulpit, Font, Deske, &c. as holy, as the Table, you may receive a reason if you will from Gods more speciall presence, and our greatest communion with Christ, to the highest advancement a Christian hath to be fed at Gods board, and with

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God very bodyly and I feare no error to conclude as I have done, that the holy Table is Gods Throne first to signifie his Majestie, as being the Sanctuary and most holy place in the Church wherein it standeth, it signifies likewise his presence with his people, that though they see him not with their bodily eyes, yet they may be assured by their faith to finde him where hee hath his throne. Christ is not absent from his Church, no needs he a Vicar to supply his place, but hee gives us good assurance of his presence and by many testimonies tells us he is with us, such in worship & mysteries and especially in his holy Sacraments.

Lastly of all the names this God they are like to a Christian except he bee a Lord and hold one name more ineffable then the rest, and yet hee may be above a Christian, except he will be prophane, and shew no reverence where he hath the greatest reason. First from Christ himself that merits a name, secondly from all creatures which shewing to be better then theirs. Thirdly in themselves, that have no name of God that contains such salvation but one, which is Jesus. Fourthly, in respect of God who is best knowne to us by this name.

First from merit, that Christ merits salvation for us, none deny us that he merits enough for himself is denied by some, but in this the Scripture is plain, then it was that, *Phil. 2. 9. Therefore because he humbled himself God gave him a name which is above every name, which he hath obtained as a conquerour, a Saviour, an heire, a Redeemer, Heb. 2. 9. Jesus for the suffering of death crowned with honour and glorie.* That which Jesus merits is not due to him, but he merits honour at his Fathers hand, and therefore his Father will have us give it him, and reverence Jesus above all names, and whosoever denies it does not his duty, and to himself leaves him, but will not punish the injury of the stiffe-

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ſtiffe-knee, and untamed tongue, its merit, and therefore muſt be given to him, *Thou art worthy to take the Booke and open the Seals; thou waſt killed and haſt redeemed us to God by thy blood*, Rev. 5. 9. *worthy is the Lambe that was ſlaine to receive power, riches, wiſdome, ſtrength, honour, glory*, and bleſſing, *Verſe* 12. As God he hath this name by nature for *who is the Saviour beſides the Lord*, Chriſt hath by merit of his obedience title to glory and the exaltation of his name which are otherwiſe and without that of right belonging to him by the prerogative of his divine nature, and hypoſtaticall union, but by deſert of his humiliation, he hath merited, that his Deitie ſhould be acknowledged, nevertheleſſe for compunction with our nature, that as man he be adored with the honour of God, and his Name advanced above all names. As man he obtains it by grace, not the grace of adoption, but of perſonall union which is peculiar grace in Chriſt, for manhood cannot deſerve to be united to God, but it is of unſpeakable grace to grant ſuch a priviledge to our fleſh in the Sonne of God. As God and man, his vertues are meritorious, and his whole obedience both active and paſſive, a full purchaſe of redemption to us, and of glory to himſelfe. His exaltation is the fruit of his humiliation, and the *lifting up of his head, of his drinking of the brooke in the way*, Pſal. 110. 7. Now a name were nothing without the honour, and therefore *at* his name, *to* his name, or *to* his name it is due both in the ſubjection of the knee, and confeſſion of the tongue, and that of all, firſt, of thoſe that *have righteouſneſſe and ſtrength in him* to be ſaved, *Eſay* 45. 24. Secondly, of them that are *incenſed againſt him*, and to which at the day of judgement ſhall be aſhamed that they have been enemies to him and his in this world, *Eſay* 45. 24. and made no uſe of his redemption and death for them, who as their Lord redeeming them and raiſing them, will be their Judge, though

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they would not have him their Saviour.

This place is the originall text to which that, *Rom.* 14. 11. and that other, *Phil* 2.10,11. are branches, which are miserably chopped and cut off from the true sense to be set against our Churches Canon, which gives an excellent reason for veneration at his name, took from the perfection of merit, and from this that all graces and assistances are in him & from him, & no defect in him, but in our selves, if we be not saved, who therefore in naming his sacred name *Iesus*, is with all lowly reverence to be honoured in such ceremony as ancient custom e, and the authoritie of our Church requires.

The second is from the names of all the creatures put together, which are not for excellency to be compared to this one name that the Sonne of God hath obtained. I know, *Heb.* 1.4. the name Iesus is not mentioned, and to avoid it our adversaries will not have it so much as to be understood, because all is said of the sonne, yet I am sure the words immediatly preceding are for Iesus humbled and exalted, first, *by himselfe hee purgeth our sinnes.* Secondly, *sits downe on the right hand of the Majestie on high*, his honour and humilitie go together, and the one is the cause of the other, Iesus humbled is the cause of Iesus exalted, *Iesus crucified, Acts* 2.36. is therefore made *Lord and Christ*, because hee willingly for us suffered so great a reproach, and the two titles are not greater than the vertue meriting, and the name merited, as some have said and written it upon their owne warrant, but they are as common attributes to a proper name, in which is the reason why they are given as dignities to it. Iesus is therefore crucified, that he may be Lord of all, and declared as the anointed of God, in whom there is fulnesse of redemption.

The name that is better than Angels, and so consequently above all creatures is to be worshipped, but such

is the name *Iesus* given to the Sonne of God, wee need not feare a sound for that is lesse than Angels, and if it be Idolatry to worship them, then much more to adore a word, Iesus is both the name and the thing, *Phil.* 2. 9. *A name above every name*, of the creatures, and that serves sufficiently for the force of this argument, that wee may worship the name *Iesus*, if wee make it better than Angels, and therfore no Idolatry to reverence, bow, or bend *in at* or *to* the name, for we are not to seek evasions in the varietie of the words used promiscuously in the Scriptures, we may not take Gods name in vain, and the reverence of his name is the worship of it, for Gods name is himself, and to say, as some doe, I dare not, that reverence of Gods name, and adoration of it are not the same, It may be so in his Word and Ordinances, which I reverence but adore not, because they are not God: but of his name and himselfe I cannot so speake. *Esay* 42. 8. *I am the Lord, that is my name, and my glory I will not give to another, &c.*

His name, himselfe and his glory are alike, and may be given to nothing lesse than himselfe, I speak of the name Iesus, not as given to some men by humane imposition, but as given to our Redeemer by God, with a command of his adoration, and so I end my second argument.

Thirdly, from the benefit which is ours, wee never name our benefactors, but with great reverence and respect. Of all the names of God, this is above all names to us, for all other names containe God himselfe as hee is against us, this only includes us, and our salvation in it, and therfore is given of God to us, so to think of it, and how can it be in our thoughts, above all other names, without reverence & respect unto it, *Act.* 4. 12. as there is salvation in no other person, so there is no other name to expresse it, and therefore wee may well make our expressions of reverence at the mention of it.

Lastly,

Lastly, from God himselfe made known unto us, *Exod.6.3.* As hee reveals himselfe, so are wee to worship him, and as he does this by one name more than another, so may we acknowledge it without offence. Now of all names none more expressive of Gods goodnesse unto us, than this name Iesus, and therefore we esteeme it, of all the names of God most precious, and in which he is most delighted to be worshipped, to confesse, *that Iesus is the Lord, Phil.2.11.* is a glory to Christ, but the text sayes it is to the glory of God the Father; & therfore no wrong done to one person, when wee performe worship in the name of an other.

Shortly,

In Religion

All dayes are alike, } *one day is above another.*
All places are alike, } *one place is above another.*
All names are alike, } *one name is above another.*

There is no contradiction nor opposition to Gods Word, when all dayes are alike, to make one day above another, when all places are alike to prefetre one place before another, when all names are alike to advance one name before another, Estimation begins the difference, and where it puts none against God, it may set up one for God, Estimation must be grounded upon knowledge that we be not ignorant in our thoughts, and all must be to the glory of him who hath purchased our liberty from the bondage of the one, and granted us freedome in the other, to make our choice of such circumstances as may advance and advantage our Religion.

Acts 16.3. Gal.2.3. in *Timothie* and *Titus*, teach us wisdome how to walke with the wise, and yet to the wicked to *give no place by subjection for an houre*, to pre-

judice *the truth of the Gospel*. Emissaries and Spies in the Church must be avoided, and it was Saint *Peters* great fault, ἐκ ὀχθοποδεῖν, to give offence in seeking to avoid it, and his feare to offend was his greatest offence, and that which is most to be lamented, συνυποκρίνεται αὐτῷ, his hypocrisie is the cause of others dissembling with him, and *Barnabas*, Saint *Pauls* companion is corrupted in this evill concord, and the Apostle left alone to vindicate the truth of the Gospel. Hee that went furtheſt in the Ceremony and circumstance of Religion, is the stricteſt and stouteſt to stand for the substance.

A good pattern for our dayes of peaceable proceedings in the Church, *Acts* 21.21. Saint *Paul* is accused not to live after the Church customes, advised to shew the accusation to be false, & to submit with foure men to purifie himselfe, and be at the charges of shaving for a *Nazarite*, and although he vowed not with the foure men, yet hee had not avoided that vow, *Acts* 18.18. and now readily to give satisfaction undergoes the whole counsell of his brethren and although the event proved not successefull: yet was it sufficient to shew his care to be at the Churches command to the utmost, not to offend any zealous of the Law, especially beleeving, and in whom there was hope to be reclaymed from holding *Moses* against Christ. Would God this moderation were in our times, and that people could discerne betweene circumstances and substence in true Religion.

Iude, Verse 23. *hate the garment spotted with the flesh*, is strangely taken by some, and compared to a shadow, when it includes a mayn substance as fire to devoure, and out of which, nothing can save but quicke pulling out. *Creepers* into houses, *Verse* 4. *murmurers* and *complayners* of their Governours are compared to a leprous infectious garment, which we must flie as the Plague. I see no such pestilence in a Surplesse as in these, from which

Good

Good Lord, deliver us, and let every good man pull away his neighbour from pinning himselfe upon their sleeves, that slily creepe into corners to seduce men from our Church, and let all learne to lay this text more against an Heretick and a Schismaticke, than a Ceremonie of the Church; for certainly the sense is more in that, than in this.

1. *Thes.* 5. 23. *Abstain from all appearance of evill*, is another proofe against Ceremonies, and yet it is cleere, the Apostle means it of prophecie. First, we must not despise it, if we mean not to *quench the spirit*. Secondly, prophecie must be tried. Thirdly, what is good must be held. Fourthly, that which is evill, the very appearance of it must be avoided. This is ill applied to Ceremonies; for it is not the evill appearance of every thing we must abstain from: for then we should hold nothing that is good, especially the best things; for commonly they most offend, and finde sense an ill judge of them: but here again, as before, take heed not onely of evill doctrines, but their very appearance. Or if any will have the words generall, they must be applyed to that which is evill, and that by a gradation. Evill must be avoided, not onely in the substance: but the very circumstances, wee must not admit the least of evils, and therfore the thing must be evill that we avoid. To say it may appeare, so to be, is not enough; for what will not some with their wits work into ill apprehensions, and make the people like bird-eyed-horses start at any thing. Let men be solid, and not superficiall. Studie to be serious, and not verball, in setting false faces upon things.

I have done, and must adde my conclusion from the *Canticles*, and wish wee may see the times set forth in these words, *Cant.* 7. 1. *How beautifull are thy goings with shooes, O Princes daughter; the joynts of thy thighes are like jewels: the work of the hand of a cunning work-*

man,

man. O God, thou art the cunning workman, and onely able to set our joynts like jewels, and make our thighes stable, and the very wheel-bones (for so the word signifies in the articulation) ready to holy motions and conversions to thy selfe, and then I am sure wee shall have our feet shod, and not walke barefoot upon these sharpe stones, and scruples daily cast in amongst us. Wee have thy Gospel of peace, shooe our feet with the preparation of it, *Ephes.* 6. 15. and put an end to these miserable wars amongst us. Thou that giveſt us the signes of thy presence, preserve us in thy truth. Let thy Ministers be clothed with holinesse, and thy people rejoyce in thy salvation. Let the blessed Angels pitch their tents about us, and watch for us. They are thine honorable attendants, let them be from thee to us as our *Corps-du-guarde*.

Amen.

AMEN.